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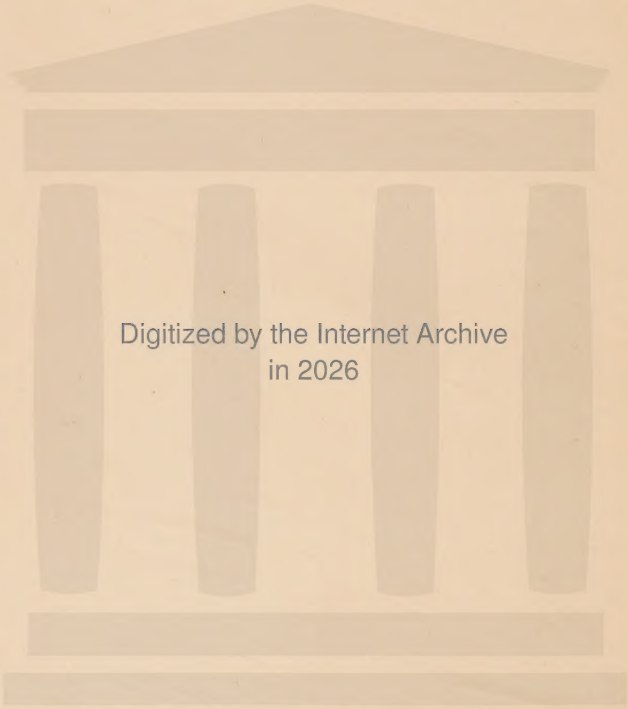
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SCIENCE AND HEALTH.

"Damsel, I say unto thee, arise." — MARK v. 41.

SCIENCE AND HEALTH

WITH

KEY TO THE SCRIPTURES.

BY

MARY BAKER G. EDDY,

PRESIDENT OF MASSACHUSETTS METAPHYSICAL COLLEGE

TWENTIETH EDITION, REVISED.

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YE shall know the truth, and the truth shall make you free.

JOHN viii. 32.

THERE is nothing either good or bad, but thinking makes it so.

SHAKESPEARE.

I, I, I, I itself, I,
The inside and outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I itself, I.

ANONYMOUS.

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PREFACE.

LEANING on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, over to where, in cradled obscurity, lay the young child who should redeem mortals, and reduce to human understanding the way of salvation. Now, across a night of error, dawn the morning beams, and shines the guiding orb of Truth. The wise men are led to behold and follow the daystar of Divine Science, as it repeats the eternal harmony.

The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity. Contentment with the past, and the cold conventionality of materialism, no longer bar the door to progress. Though empires fall, "He whose right it is shall reign." Ignorance of God is no longer the stepping-stone to faith. The only guaranty of obedience is a right apprehension of Him "whom to know aright is life eternal."

A book is inadequate to introduce new thoughts and make them speedily understood. It is the sturdy task of the pioneer to hack the tall oak and cut the rough

granite. Future ages must declare what the pioneer has accomplished.

Since my discovery of the adaptation of Truth to the treatment of disease, this system has been fully tested and not found wanting; but to reach the heights of Christian Science man must live in obedience to its Divine Principle. To develop the full glory of this Science, the discords of personal sense must yield to harmony; even as the science of sound corrects false tones caught by the ear, and gives the sweet concord of music.

Theology and Physics agree that both Matter and Spirit are real and right; whereas the fact is that one is good, and the other its opposite. Demonstration will answer by evidence the question, What is Truth? and prosper that method of Christian healing found to give the most health and make the best men. Christian Science will thus have a fair fight. Sickness has had its doctors; but the question arises, Is there less sickness because of these practitioners. The longevity of the Antediluvians answers, No!

The cowardly claim that I am not the originator of my own writings, but that one P. P. Quimby is, has been legally met and punished. The departed, helplessly dragged into this mad scheme, is silent on earth, or with honest pride he would deny this *post mortem* falsehood.

Mr. Quimby died in 1865, and my first knowledge of Christian Science, or Metaphysical Healing, was gained in 1866. He was an uneducated man; but he was a distinguished mesmerist, and personally manipulated his patients. This I know, having been one of them. When he doctored me I was ignorant of the nature of mesmerism,

but subsequent knowledge has convinced me that he practised it. Hence he did not really heal me, and my disease returned.

After his death I was healed, and this healing followed the revelation to me of the Principle of Christian Science. His method of treating disease was obviously physical, rather than mental. When I first conversed with him he believed matter, sin, sickness, and death to be verities. He also believed matter to possess sensation, and its verdicts to be valid. Matter was quite as real to him as Mind.

I healed some of his patients, and also corrected some of the desultory paragraphs which he had committed to paper, besides leaving with him some of my own writings, which are now claimed as his.

Mr. Quimby's son has stated, over his own signature, that he has in his possession all his father's written utterances; but he declines to publish them. If these writings should be printed, their publication would silence the insinuation that Mr. Quimby originated the system of healing which I claim to be mine.

Before writing "Science and Health" I made copious notes of Scriptural exposition, that have never been published. This was about the year 1867–68. These efforts show my ignorance of the subject up to that time, and the degrees by which I came at length to the solution of the great Life-problem; but I value them as a parent may treasure the memorials of childhood's growth, and would not have them changed.

My first pamphlet on the subject was copyrighted in 1870, though it did not appear in print until 1876. From 1867 until 1875 copies were in friendly circulation.

One of my students had over three hundred pages of this manuscript. He subsequently carried these pages into court, making oath that they were mine, and holding them up for a reproach against me.

After the efficacy of my system became publicly known, this student declared that those very manuscripts were Mr. Quimby's.

The manuscripts with which Mr. Quimby was acquainted were not properly an exposition of Christian Science. As before stated, this important revelation did not possess my mind till the year after his death.

Though I began immediately to jot down my thoughts on the subject, these jottings were but infantile lispings of Truth. A child drinks in the outward world through the eyes, and rejoices in the draught. He is as sure of the world's existence as of his own; yet he cannot describe it to his mother. He finds a few words for the conveyance of his thought, and stammers "I see," till the phrase becomes his household name. Later the tongue voices the more definite thought, though still imperfectly.

So was it with me. Like a certain noted poet, —

> I lisped in numbers, for the numbers came.

My great joy, when I was healed, found expression in speech and on paper. I began to write down, and gave to my friends, the results of my Scriptural study, for the Bible was my sole teacher; but these statements were crude, the first steps of a child in a new world of Spirit.

The physician who had attended me, but who could not cure me, begged that I would tell him how I had

raised myself from imminent death. I could only tell him that God had wrought the cure, through Mind. This I knew, but could not as yet put my knowledge into words.

Essays of mine, written at that early date, are still in circulation among my first pupils; but they are feeble attempts to state the Principle and practice of Christian Healing, and are not complete or satisfying expositions of Truth. To-day, though able to teach others, I find myself still a willing disciple at the heavenly gate, waiting for the Mind of Christ to fully possess me.

The first edition of "Science and Health" was published in 1875. Various books on Mind-cure have since been issued, in imitation of mine; but they are all more or less incorrect. They regard the human mind as a healing agent, whereas this mind is not a factor of the Principle of Mental Science. The name Mind-cure is conferred upon Hypnotism and Animal Magnetism. These methods are set forth as scientific, when they are far from scientific. Animal Magnetism, for instance, is simply the transfer of the thoughts of one erring mind to another, not an influx of the eternal Mind.

I have not compromised conscience to suit the general drift of thought, but bluntly and honestly given the text of truth. There has been no effort, on my part, to embellish, elaborate, or treat in full detail so infinite a theme in books. When personally teaching Christian Science, I have more freedom, and my students can prove the truth of what I teach.

The Principle of my system is demonstrable. Its purpose is good, and its practice is more safe and potent than other sanitary methods. The unbiassed Christian

thought is soonest touched by Truth, and convinced of it. Those only quarrel with my method who have not understood my meaning. No intellectual idiosyncrasy is requisite in the learner, but sound morals are indispensable.

Hoping all things, enduring all things, — in the spirit of Christ's charity, — ready to bless them that curse me, glad to bear consolation to the sorrowing and healing to the sick, I commit these pages to posterity.

MARY BAKER G. EDDY.

NOTE. — The authoress takes no patients, and has no time for medical consultation.

SCIENCE AND HEALTH.

CHAPTER I.

SCIENCE OF BEING.

So God created man in His image. In the image of God created He him; male and female created He them. — GENESIS.

IN the year 1866 I discovered metaphysical healing, and named it Christian Science. The Principle thereof is divine and apodictical, governing all; and it reveals the grand verity that one erring mind controlling another (through whatever medium) is not Science governed by God, the unerring Mind. When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned certain truths: that all real being is the divine Mind and idea; that the Science of Divine Mind demonstrates that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Science and Truth, named Error, is the false supposition of a false sense. This sense is, and evolves, a belief in matter that shuts out the true sense of Spirit. The great facts of omnipotence and omnipresence, of Spirit possessing all power and filling all space, — these facts contradicted forever, to my understanding, the notion that matter can be actual. These facts also revealed to me primeval existence, and the

radiant realities of good; and there was present to me, as never before, the awful unreality of evil. This vision announced the equipollence of God, consecrated my affections anew, and revealed the glorious possibilities of the petition, "Thy kingdom come on earth as in heaven."

In following the leadings of this revelation, the Bible was my only text-book. The inspired volume seemed illumined, reconciling right reason with revelation, and establishing the truths of Christian Science. No human tongue or pen has suggested the contents of "Science and Health," nor can tongue or pen ever overthrow it. My book may be distorted by shallow criticism or by inaccurate reporters, and its ideas forced temporarily into wrong channels; but its truths will remain for the Christ-inspired to discern and follow.

Jesus demonstrated the power of Divine Science to heal mortal minds and bodies; but this Science was lost sight of, and must again be spiritually discerned; and it must be demonstrated (according to Christ's command) with signs following, to as many as shall believe on Him.

No analogy exists between the vague hypotheses of Pantheism, Gnosticism, and Infidelity, and the demonstrable truths of Christian Science; and I find the so-called power, will, or reason of the human mind, to be opposed to the Divine Mind, expressed through Science. In Truth, and its marvellous ability to reveal God, there is nothing supernatural, for this is its normal function.

A prize of £100 has been offered in Oxford University, England, for the best essay on Natural Science, — an essay calculated to offset the tendency of the age to

attribute physical effects to physical causes, rather than to a final spiritual cause. This incident is one of many which show that Christian Science expresses a yearning of the human race.

Causation is the one question to be considered, as more than all others it relates to human progress. The age seems ready to approach this subject, to think briefly upon the supremacy of Spirit, to touch the hem of its garment, but nothing more. Mind's control over man is however no longer an open question, but demonstrable Science; and I have shown its principle and practice by healing sickness and sin, and so destroying death.

After a careful examination of my discovery in 1866, that Mind governs all, not partially but supremely, I submitted my metaphysical system of treating disease to the broadest practical tests. Since then this system has gradually gained ground; and it has proved itself, whenever scientifically employed, to be the most effective curative agent in medical practice.

In the material world, thought has brought to light with great rapidity many useful wonders. With like rapidity have thought's swift pinions been rising towards the realm of the real, to the spiritual cause of those lower things that give impulse to inquiry. The idea of a material basis, from which may be deduced all rationality, is yielding slowly to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic philosophy challenges both physics and metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

The theories I combat, stated fairly, are these: (1) that all is matter; (2) that matter originates in Mind, and is as real as Mind, possessing intelligence and life. The first-named theory, that matter is everything, is quite as reasonable as the second, that Mind and matter co-exist and co-operate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?

The conservative position, that both matter and Mind have place and power, is untenable. Science is thorough, and permits no half-way positions. My original conclusion in 1866, that Mind is all in all, — that the only realities are the Divine Mind and its ideas, — this conclusion is not seen to be supported by sensible evidence, till the inquirer masters the principle and rule upon which the conclusion rests. This principle once learned, no other conclusion can be reached.

My discovery — that the erring mortal views, misnamed *mind*, produce all the organic and animal action of the mortal body — set thought to work in new channels; and I demonstrated this as the leading factor in Mind-science, — that Mind is all, and matter naught.

Few will deny that a higher Intelligence forms and governs the universe and man. It is self-evident that this Mind, or Divine Principle, can produce nothing unlike Itself — Himself, Herself. Sin, sickness, death, are comprised in a belief in matter. Because Spirit is real and harmonious, everything inharmonious — sin, sickness, death — is the opposite of Spirit, and must be the contradiction of reality, must be unreal. As Scripture states it, dust returns to dust, the unreal relapses into unreality.

God is "all in all." Hence nothing can be real that is unlike Him. Error in human premises leads to error in conclusions. That Spirit created matter is an erroneous premise. The mortality of matter confirms the conclusion that it never originated in the immortal; and is therefore not eternal Substance, Life, or Intelligence. Matter was therefore not created *by* Mind, or *for* Mind.

To all that is unlike Himself, the unerring and eternal Mind saith, "Thou shalt die." Any copartnership of Mind with matter would annihilate Mind. Every system of human philosophy, doctrine, and medicine is more or less infested with the pantheistic notion of Mind in matter; but this pantheism contradicts alike revelation and right reason. The self-styled copartnership of Mind with matter is formed only to be eventually dissolved, in a manner and at a period unknown.

Matter disappears under the microscope of Spirit. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of life, — namely, matter and Mind, — but one, Mind. Science never recognizes grapes as gathered from thorns or figs from thistles. Intelligence never produces non-intelligence, and matter is non-intelligent. The Immortal never produced the mortal, and good cannot result in evil. God is good and He is Spirit, and goodness and Spirit are immortal. Their opposites, evil and matter, must be therefore mortal, and are not the outcome of God.

The Science of Mind shows conclusively how it is that matter seemeth to be, but is not. Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense

with spiritual ideas. All Science must be divine, since no science is of human origin. Ideas are tangible and real to immortal consciousness; and they have the advantage of being eternal.

Mind and thought comprise the whole of God, expressed in the universe and man. Reason and revelation coincide in the statement, and afford it proof, that nothing unspiritual can be harmonious or eternal. The realization that all discord is unreal, brings into human view, from their true source, thoughts and things beautiful and immortal.

The eternal verity of things, rightly understood, results in the attainment of truth, or spirituality, — a striking contrast to the farce of materialization. One tends to purity. The other is the downward tendency and earthward gravitation towards sensualism, or error. The elevating, healing effects, and the spiritual tendency of Christian Science, are streams which betray a pure fountain.

Nothing hygienic can exceed the healing power of Mind. By Mind alone I have prevented disease, preserved and restored health, healed chronic as well as acute ailments in their severest forms, elongated shortened limbs, relaxed rigid muscles, restored decaying bones to healthy conditions, brought back the lost substance of the lungs and caused them to resume their proper functions.

Apart from the usual opposition to the new, the greatest obstacle in the way of introducing a Christian sanative system is the ability to express its metaphysics by physical terms, so as to be understood by the reader who has not personally demonstrated my rules. This

difficulty is measurably overcome in practical teaching, where I can not only explicate spiritual meanings more fully, but the disciple can confirm his understanding by his own demonstration. Great care is needed to give the right interpretation, when translating physics back into the original spiritual text.

Christian Science explains all cause and effect as mental and not physical. It lifts the veil of mystery from soul and body, shows the scientific relation of man to God, disentangles the interlaced ambiguities of being, and sets free the imprisoned thought — to know that man and the universe, as well as their Divine Principle, are harmonious and eternal. Science reveals that what is termed *matter* is but a manifestation of mortal mind.

Science shows also that human views, conflicting mortal opinions and belief, at all times emit the odor of error, and sometimes create a poisonous atmosphere more destructive to health than all other forms of miasma. Christian Science purifies this mental atmosphere, and thus invigorates and resuscitates the body.

Before the physical and moral effects of Christian Science are fully seen, Understanding and belief, Truth and error, Science and material sense, will meet in a war of ideas; and this war will continue until the thunderbolts of error die away in the distance, and the claims of Science are acknowledged.

Christendom resists my application of the word *science* to Christianity, or questions my use of it; but not on this account shall I lose faith in Christianity, nor will Christianity lose its hold on me.

The Principle of things must interpret both Science

and Christianity. It is a grave mistake to attempt to steady the Ark of Science with an opinion. God is the Principle of all that represents Him, and of nothing else; for "there is none beside Him."

The Christ-science, as taught by Jesus, reveals God's government as supreme. All Science declares a Divine Intelligence that is not a law of matter, since matter is not a law-giver. Science is an emanation of the eternal Mind, and is alone able to rightly interpret Truth. Hence its spiritual origin, and the nature of the Divine Comforter that leadeth into all Truth.

Christian Science eschews what is termed Natural Science, erected on the unnatural hypothesis that matter is its own law-giver, that law is governed by material conditions, and that these are final, overruling the might of Mind. Not less, but more, do these rejections prove Christian Science to rightly bear this name.

From Science I learn that Mind is omnipotent and omnipresent, the universal cause and Creator; that there is but one cause, — hence but one Mind and one government; that God creates and controls all.

In the Saxon language *good* was the term for God. The Scriptures declare all that He made to be good, like Himself: good in Principle and idea, — good as God, man, and the universe, which reflect the one Substance, Intelligence, and Soul. The visible and material are but poor counterfeits of the invisible and spiritual. God's thoughts are perfect and eternal. The imperfect and temporal are human thoughts, involving error, — causeless events and occurrences. Such transitory thoughts are the antipodes of Truth; though by the law of opposites these errors must also say, "We are true."

There is but one God. The spiritual He, She, and It are Mind and Mind's ideas. One God means One Mind; and this establishes the brotherhood of man, and fulfils the divine laws, "Thou shalt have no other gods before me" and "Love thy neighbor as thyself."

Erring, sinful, sick, and dying men are not the likenesses of the perfect and eternal Mind. But usage classifies both evil and good together as *mind;* therefore, to be understood, I will call sick and sinful humanity *mortal mind,* — meaning, by this term, the flesh that is opposed to Spirit, human error and evil in contradistinction to Goodness and Truth.

Matter is the primitive belief of mortal mind, that has no cognizance of Spirit. To mortal mind substance is matter, and evil is good; the senses of mortal mind are material, and its consciousness dependent on external sense.

This depraved mortality, misnamed *mind*, would become extinct, and mortals would be annihilated, were it not for man's indissoluble connection with God. This union Jesus brought to light in Divine Science; showing, through the law of opposites, that what mortal man declares to be error, the immortal man establishes as true.

The statement that "Truth is real" necessarily includes the corresponding statement, "Error is unreal."

The five physical senses are the avenues of mortal mind, and they indicate the common human belief — namely, that Life, Substance, and Intelligence are a blending of matter with Spirit. This is pantheism, and carries within its bosom the seeds of all error. Hence the Scripture: "For the flesh lusteth against the Spirit,

and the Spirit against the flesh; and these are contrary the one to the other."

Science reveals nothing in Spirit, out of which can be created the matter that Spirit destroys. To Spirit there is no matter, to Truth no error, and to Good no evil. Approaching Spirit, we lose all consciousness of matter.

What then is the material personality which we call *I*? It is the embodiment of sin, sickness, and death. It is a false claimant of that true manhood which is the image of the Maker, as the angle of incidence is the reverse of the angles in the objects reflected. Material belief, opposed to spiritual understanding, affirms that man is both mind and matter, and created by man. If this were so, the loss of a limb would take away a portion of manhood.

Are mortal mind, sensation, and consciousness resident in matter? Is God the source of mortal mind? But He giveth not sin, shame, and pain. Can matter recognize Mind? Can Deity be known by the bodily senses, — taste, touch, sight, smell, hearing? Can these senses, which afford no direct evidence of God, give correct testimony as to Life, Truth, or Love? Could God create such false representations of Himself as sin, sickness, and death? The answer must be in the negative.

They are error, and error is the opposite of Truth. If one is real, the other must be unreal. Spirit and its formations are the only realities of being. Neither partnership nor fellowship can exist between opposites. One can no more create the other than Truth can create error, or *vice versa*. As Mrs. Hemans says: —

There are swift hours in life — strong, rushing hours,
That do the work of tempests in their might!
They shake down things that stood as rocks and towers
Unto th' undoubting mind; they pour in light
Where it but startles, like a burst of day,
For which the uprooting of an oak makes way;
They sweep the coloring mist from off our sight.

The temporal and unreal never touch the eternal and real; the mutable and imperfect never touch the immutable and perfect; nor the inharmonious and self-destroying the harmonious and self-existing. These are tares and wheat that never mingle, but grow side by side until the harvest, when Science shall separate them, — through the apprehension of God as ever-present, and of man as made in His likeness.

Error is without the reality of Truth. The rule of reversion infers from error its opposite, Truth; and Truth is the link connecting man with his Maker. As mortals begin to understand Spirit they will give up the belief that there is aught substantial or intelligent — that there is any life — outside of God.

Nature and revelation inform us that like produces like. Matter is to be classified as error, because it falsely claims Life, Substance, and Intelligence — a claim ignored by Spirit.

Natural history presents minerals, vegetables, and animals as preserving their original species. A mineral is not produced by a vegetable, nor the human by the brute. In reproduction, throughout the entire round of nature, the order of genus and species is preserved. This indicates the spiritual Truth and Science of Being. Error relies upon a reversal of this order, asserts that

Spirit produces matter and includes all the ills of flesh, and therefore that Good is the author of evil, — suppositions which contradict even natural science.

Divine Science — which, when applied to humanity, I denominate Christian Science — reveals God as not the author of sin, sickness, and death, and reveals Spirit as exempt from these evils. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have — as matter — no intelligence, life, or sensation.

To say that Mind is in matter, or that matter is the medium of Mind, is no more rational than to say that a rock embraces an embryonic tree, and becomes the medium of the tree's development and individuality.

The only excuse for entertaining such opinions is our mortal ignorance of Spirit, — ignorance that yields only to the understanding of immortal existence, as revealed in that Science whereby we enter into the Kingdom of Truth on earth, and learn that Spirit is supreme, and that matter is a belief in some other power or presence besides Him. Spirit and matter no more commingle than light and darkness. When one appears the other disappears.

Harmony in man is as real and immortal as in music. Discord is unreal and mortal. Superstition and Understanding can never combine. The latter destroys the former. Discord is the *nothingness* of error; harmony is the *somethingness* of Truth.

To say that Mind is beneath a skull-bone is a false description of intelligence. Sin and suffering belong not to a Divine Mind. Without rightful origin or existence, they have neither Principle nor permanence, but

belong to the native nothingness of error, — simulating the creation of Mind through dust that returns to dust, instead of through Spirit that is eternal. Error supposes man to be both mental and material. Divine Science contradicts this postulate, and rebukes material sense.

To the question, "What is the Ego; whence its origin, what its destiny?" Christian Science replies: *I* is Spirit or Soul, not physical sense. There is but one *I*, one Mind or Spirit, because there is but one God. Man reflects this one Mind, and the personal I surrenders to the Father. Man, made in the likeness and image of God, is not matter, but the idea of Spirit.

Spirit is God, Soul; and Soul, or Spirit, is not in man; else God would have but one representative, namely, man, and man would be identical with God. Man is but the reflection of God; and God is not in His reflection, any more than a man is in the mirror which returns his likeness.

Man should have no other Mind than God. In reality he has not. It is only a delusion that he *seems* to have another mind; and this delusion is the inverted image of Mind, in everything turned upside-down, fancying that Soul is in body, Spirit in matter, Immortality in mortality, the Infinite in the finite, and Principle in fragmentary ideas.

To grasp the reality and order of being, we must begin by reckoning God as the only Life, Substance, and Intelligence. We must leave sin, sickness, and death out of the account, regarding them as not the reality of being, but as its counterfeit, and recognizing the genuine selfhood only in what is good and true; for man is not the offspring of flesh, but of Spirit.

The absence of Truth we name Error. But did God create error? How could He create the absence or opposite of Himself? He is ever-present and He is the *all*. The same fountain sends not forth sweet and bitter waters. Being omnipresent, God can never be absent.

Error is human illusion, without personal identity or principle, and has no existence save to mistaken human belief. It is a mistake to suppose that Life, Substance, and Intelligence are *in* matter, or *of* it; for matter is neither thing, nor person, but merely human belief. The five physical senses imagine Truth and error as mingling in a mind both good and evil. This false evidence must yield to the appreciation of Spirit and His creation.

Belief, *i.e.* erroneous belief, is self-mesmerism. Change the belief, and that disappears which before seemed real to it; and whatever is accepted in place of the forsaken belief now seems real. The only *fact* concerning any belief is, that it is neither true nor eternal, but subject to change and death.

Faith is higher than belief. It is a chrysalis state of thought, wherein spiritual evidence, unseen to the material senses, begins to appear; and Truth, that is taking the place of mere belief, is becoming understood.

Belief has its degrees of comparison. Some beliefs are better than others, but none are founded on the rock. They can be shaken; and until belief becomes faith, and faith becomes understanding, belief has no relation to the actual.

The Divine Principle that Jesus taught and demonstrated — Life, Truth, and Love — was designed for human acceptance and confirmation, so that those who arrive not at the understanding and proof of almighty

power are without excuse. Sin, sickness, death, — whatever indicates the opposite of God, or His absence, — is a belief only, and this belief is neither the mind nor body of man, for it is not begotten of the Father. That sin is unsustained by Truth, and brought sickness and death in its train, is proof that these are all forms of error.

The fact that the Christ, or Truth, overcame and still overcomes death, proves the King of Terrors to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses as death, is but a mortal illusion, instead of being matter in the death-process.

Matter has no life to lose, and Spirit never dies. The belief disappears, that Life and Intelligence are in or of matter, as the immortal facts of being are near, whose only Life, or Intelligence, is God, or good. Spirit is reached only through the understanding and demonstration of Life, Truth, and Love.

Neither understanding nor Truth accompanies error, nor is error the offshoot of Intelligence. Evil calls itself something when it is nothing. It saith, "I am man, but I am not the image and likeness of God."

Jesus, explaining the origin of material and mortal manhood, said: "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father, the devil [error], and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the Truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

The more material a belief, the more tenacious its error; the stronger the manifestations of material sense,

the weaker the indications of Soul. What is erringly termed *mind* sees only what it believes, and believes only what it sees — what the material senses declare. This mortal belief, misnamed *man*, says: "Matter has intelligence and sensation; nerves feel; brains think and sin; the stomach can make a man cross; limbs can cripple and matter kill him." This verdict of the so-called five material senses victimizes mortals, taught as they are by physiology, and in *Materia medica*, to revere those five personal lies that our Master so sharply referred to, — lies which are destroyed by Truth, through spiritual sense and understanding. Rightly understood, instead of possessing sentient matter we have sensationless bodies; and God, the Soul of man or existence, is perpetual in His individuality, harmony, and immortality. In the words of F. W. H. Myers: —

> Oh could I tell, ye surely would believe it!
> Oh could I only say what I have seen!
> How should I tell, or how can ye receive it,
> How, till He bringeth you where I have been?

The admission that there is substance-matter requires another admission, equally false — that matter is self-creative, self-existent, and eternal; from which it would follow that there are two eternal causes, warring forever with each other; yet it cannot be so, since the One Spirit is supreme and all-powerful. How can the mortal body be the human being, when man is immortal?

The notion of the eternity of matter contradicts the demonstration of Life as Spirit; and this contradiction would lead to the inference that if man is matter, he originated in dust and must return to it — logic which would prove his annihilation. But Soul is never in a

finite form. The limited never for a moment contains the unlimited and immortal.

The lines of demarcation between immortal man, representing Spirit, and mortal man, representing the error that Life and Intelligence are in matter, show the pleasures and pains of matter to be myths, and human belief to be the father of mythology, wherein matter is deemed the intelligent *god* of error.

Reversed by Divine Science, the evidence before the personal senses disappears. Hence the opposition of sensuous man to the Science of Soul, and the significance of the Scripture, "The carnal mind is at enmity with God."

Mortal body and material man are delusions that spiritual understanding destroys; but man will not lose his identity because of this destruction, but will gain the conscious infinitude of being. That man should lose aught, when he gains all, is impossible. The notion that Mind is in matter, and in the so-called pleasures and pains, the sin, sickness, and death of matter, — this notion is all that will ever be lost.

It is a self-evident error that there can be such a reality as animal or vegetable life, when all that remains of it is death; because life is never for a moment extinct, is never structural or organic, and never is absorbed or limited by its own formations. Life is the Creator reflected in His creations. If He dwelt within what He creates, God would not be reflected but absorbed, and the Science of Being would be forever lost, — through a mortal idea of life that has beginning and end, instead of that immortality which is "without beginning of years or end of days."

The chief corner-stone of Science is the following postulate, that the immortal basis of Life is Soul, not body, — Life, not death; and this Science reveals the glorious possibilities of man, unlimited by mortal short-sightedness. Life is not learned from death. In Spirit we lose all that we have learned from matter, even as in Truth we lose what we have learned from error. "The last shall be first, and the first last." What we now esteem as matter will dissolve into its native elements of oblivion.

Divine Science puts not new wine into old bottles, Soul into matter, nor the Infinite into the finite. Our false views of matter must perish before we can grasp the facts of Spirit. The old belief must disappear, or the new idea will be spilled, and the inspiration that changes our standpoints will be gone. Now, as of old, Truth casts out error and heals the sick.

Continuing our definition of Man, let us remember that beyond and above the mortal illusion of Life, Substance, and Intelligence existent in matter, there has existed forever the harmonious and immortal man; and this is fact, not fable. The Science of Being reveals man as perfect, even as the Father is perfect; because the Soul of man is God, and man is governed by Soul instead of sense, by the law of Spirit, instead of the supposed law of Intelligence in matter.

The Scriptures declare that God is Love. He is therefore Principle, not person. Man is His image and likeness, and human consciousness is in Soul, not body. The minutiæ and infinity of individualities are comprehended and formed by Soul, not by material sense, by Spirit, not by matter. In the divine sequence the

senses of man are ever spiritual, attached to Soul instead of the body; and thought passes from Soul to body, to govern it, but never returns a sensation or report from body to Soul, for the body is not, and cannot be, cognizant of evil or good.

The Science of Being shows it to be impossible for Soul to be in a body, and man to be a separate intelligence from his Maker. When this is understood it will unfold the universal brotherhood of man, wherein one mind is not at war with another, but all have One Mind. Man and his Maker are inseparable in Science, and sense takes cognizance only of the things of God.

Divine Science, reversing the true relation of Soul and body, — as astronomy reverses the human perception of the movement of the solar system, — makes body tributary to Mind. Even as it is the earth that is in motion while the sun is at rest, though in viewing the sunset from Mount Washington one finds it impossible to believe the sun not to be really rising, so body is but the humble servant of the restful Mind, though it seems otherwise to finite sense. But we shall never understand this while we admit that Soul is in body, and that man is included in non-intelligence. Soul is and was and ever will be, and man is co-existent and one with Soul, and is eternal.

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will manifest what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter. Therefore "acquaint thyself now with God, and be at peace."

The various beliefs of mortals, culminating in religious dogmas and medical theories, are mainly predicated of matter; and that affords no gleam of God, Truth. Spiritual ideas, like numbers and notes, start from Principle instead of person, and admit no illusions concerning them. They lead up to their divine origin, which, once understood, brings harmony.

The false bearings of knowledge lead to sin and death. When Spirit and matter, Truth and error, seem to commingle, they rest only upon foundations that time is wearing away. Finite knowledge does no justice to Truth in any direction. It limits all things, and would compress Infinite Mind within a skull. It can neither apprehend nor worship the Infinite. To accommodate a human finite sense of Soul, it seeks to divide the One Soul into many. This error has "lords many and gods many."

Jesus said, "Thou shalt love thy neighbor as thyself," and Jehovah's first command is, "Thou shalt have no other gods before Me;" but behold the zeal of belief to establish the opposite error of "gods many." The Serpent's argument in the Eden allegory, "I will make you as gods," runs through every avenue of mortal belief, asserting Soul to be in body, and Infinite Life to be in finite forms.

Human philosophy seeks Cause in effect, Principle in its idea, and Life and Intelligence in matter. Medicine would learn the state of a man from matter, instead of from Mind. It examines the lungs, tongue, and pulse, to ascertain how much harmony, or health, matter is permitting to Mind, how much pain or pleasure, action or stagnation, matter is allowing matter.

Physiology, exalting matter and dethroning Mind, would rule man by material law instead of spiritual; and, failing to give health or life by this process, ignores the Divine Spirit as unable or unwilling to render help in time of physical need. If mortals sin, they are dealt with according to a theology that admits God to be the healer of sin but not of sickness, although our blessed Master demonstrated that he could save from sickness as well as sin.

If the Infinite were within the finite, God would be human, and unlimited Mind spring from a limited body; whereas limitless Mind can have no starting-point and return to no limit, but must forever radiate through unfathomable space. Mind is not person. Pre-existing, it must antedate all material formation. Having no starting-point, Mind can never be in bonds, or be fully manifested through personality. For personality to be omnipresent, the body must fill universal space. To conceive of such personality is impossible.

The artist is not in his painting; the picture is his thought evolved. The human belief fancies that it delineates thought on matter; but what is matter? Was it before thought? Matter is made up of forces, and force is reduced to Mind; and thought will finally be understood and seen without material accompaniments. The potter is not in the clay; else the clay would have power over the potter. God reproduces His own personality, and He cannot really be in His reflection.

Knowledge is a mortal, finite sense of things that Spirit disclaims. Human knowledge mistakes cause for effect, limits Life, holds fast to discord and death. Man and the universe, interpreted by their Divine Principle,

can be understood; but, defined by what is termed personal sense, they are ambiguous, and subject to growth, maturity, and decay. Impressions gained through matter are the beliefs of mortal mind, — the offspring of sense not Soul, — symbolizing all that is evil and destructible. The senses of Spirit are understanding, unerring and demonstrable ideas. Hence their necessity to Christianity, and to the establishment of Truth.

Human knowledge is a blind guide, a Samson shorn of his locks. Without organization, its only life, it lacks moral strength. Idea and Principle are born of Spirit, and are not mere inferences from a material premise.

Adhesion, cohesion, and attraction are not forces of matter. They are properties of Mind; they belong to Principle. They launched the earth in its orbit. They are from Him who saith to the proud wave, "Thus far and no farther." We tread on forces. Withdraw them, and the universe would collapse. Human knowledge calls these mental forces Matter; but Divine Science gives them back to Mind.

God creates and governs the universe and man, — as spiritual ideas that He evolves, and which are obedient to the Mind that made them. Mortal mind translates the spiritual into the material, and must give back the original rendering, if it would escape from the mortality of such error. Longfellow well sings: —

> Our little lives are kept in equipoise
> By opposite attractions and desires, —
> The struggle of the instinct that enjoys,
> And the more noble instinct that aspires.

Mind is the source of all movement. There is no inertia in Mind's perpetual and harmonious action.

Mortal mind, prolific of error, sickness, sin, and death, acts and reacts, and then comes to a stop; but this error is not the actual Mind, which is the same Life, Truth, and Love, "yesterday, to-day, and forever." Ideas rest on understanding, not on belief.

Personal sense defines disease as a reality; but the Scriptures declare that Spirit makes all, even while this personal sense is saying that matter makes disease, and Immortal Mind cannot heal it. Human sense supports all that is untrue, selfish, or debased. It would put Soul into soil, Life into limbo, and doom all things to decay. We must put to silence this lie of material sense, with the Truth of spiritual sense. We must cause the error to cease that brought sin and death, and would shut out the pure sense of omnipotence.

Is the sick man a sinner above all others? No, but he is not the idea of God, in that he *is* sick. Weary of his material beliefs, whence so much sorrow comes, man grows more spiritual, as the error (or belief that Life is in matter) yields to the hope of spiritual existence. A wicked man is not the idea of God; he is little else than error's representative. To suppose that hatred, envy, pride, malice, hypocrisy, have Life abiding in them, is a terrible mistake. Life and its idea, Truth and its idea, never made a man sick or sinful. Mortals are not like immortals, created in God's own image; yet there is enough of good, of Infinite Spirit, acknowledged by this mortal consciousness, to at last reunite the sense of being to the real and perfect, forever intact.

We all look on a corpse, not as man, but simply as matter. Men say "The body is dead;" but this death was the departure of a mortal illusion, not of matter.

The matter is there still. The consent of that mortal belief to die occasioned its death and departure; yet you say it was matter that died.

You say that Soul is lost, and yet is immortal. If Soul sinned it would die; for spiritual death is oblivion. Only because it is Spirit, that hath no element of self-destruction, Soul is immortal. Is man lost spiritually? No, he can only be lost materially. All sin is material; it cannot be spiritual. Sin exists only so long as the illusion of matter remains. It is the sense of sin, and not the sinful soul, that is to be lost.

Entity signifies the particular nature of being; God, without the image and likeness of Himself in man, would be a nonentity. Spiritual man is the idea of God, an idea that cannot be lost or separated from its Divine Principle. When the evidence before the material senses yielded to the spiritual sense of Soul, Paul declared that nothing could separate him from the love of God, — the sweet sense and presence of Life and Truth.

Truth, demonstrated, is eternal Life. Mortal man can never rise from the temporal *débris* of error, — the belief in sin, sickness, and death, — until he learns that God is his only Life. While the belief continues of life and sensation in the body, the body will be mortal; and mortals will be governed in belief by their bodies.

Harmony is controlled by its Principle, is produced by it and abides with it. Principle is the Life of man; hence his happiness is not at the disposal of personal sense. Truth is not contaminated by error.

Whence came to me this conviction, in antagonism to the testimony of the human senses? From the

self-evident fact that matter has no sensation; from the common human experience of the falsity of all material things; from the obvious fact that mortal mind is what suffers, feels, sees; since matter cannot suffer.

My conclusions are reached by allowing this evidence to multiply with mathematical certainty, and the lesser demonstration to prove the greater; as three multiplied by three, equalling nine, proves conclusively that three times three duodecillions will be, must be, nine duodecillions.

The ineradicable belief that pain is located in a limb which has been removed, when really the sensation is believed to be in the nerves, is an added proof of the the unreliability of physical testimony.

The inebriate believes there is pleasure in intoxication. The thief believes he has gained something by stealing, and the hypocrite that he is hiding himself; but the Science of Mind corrects such mistakes, as the demonstration of Truth destroys error.

Electricity is not a vital fluid, but an element of mortal mind, — the thought-essence that forms the link between what is termed matter and mortal mind. Both are different strata of human belief. The grosser substratum is named *matter*. The more ethereal is called *human mind*, which is the nearer counterfeit of the immortal Mind, and hence the more accountable and sinful belief. Both are false presentations of facts, for the Immortal and mortal never touch.

The manifestation of God through mortals is as light passing through the window-pane. The light and glass never mingle. That mortal mind through which Truth appears most vividly, must have lost much materiality and error to become a better transparency for Truth.

Then, like a cloud melting into thin vapor, it no longer hides the light.

The electricity of mortal mind, its gases and forces, are counterfeits of the spiritual forces of Eternal Mind, whose omnipotence is Truth, whose attraction is Love, whose adhesion and cohesion are Life, perpetuating the eternal identities. Electricity is the essence of mortal mind, the counterfeit of the true essence of Eternal Mind, — the great difference being that one is divine.

The self-destructive forces of mortal thought are expressed in the earthquake, the wind, wave, lightning, fire, the ferocity of beasts. These counterfeit divine justice and are called in the Scriptures "the anger of the Lord." Really they signify His mercy in justice, the strength and permanency of Truth, whose supremacy is ever asserting itself. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, and the nothingness of matter.

Human opinions and beliefs, the testimony of material sense, cause the warfare between Truth and error, between the evidences of the spiritual senses and of the so-called material senses; and this warfare will continue until every question between them is determined by the immutable Principle of right.

There is no *material* Truth, and what are termed the personal senses can take no cognizance of spiritual Truth. Divine Science, reversing the testimony of the material senses, tears away the foundations of error. Hence the enmity between them, and the impossibility of perfect understanding till error disappears.

Deductions from material hypotheses are not scientific. They differ from actual Science in not being based on

Mind. The Science of Mind deals with disease as error, and heals with Truth. Medical science treats disease as if it were real, and heals it, or attempts to heal it, with matter. Material methods are temporary, and have never elevated mankind.

Materia medica, like its narcotics, satisfies mortal mind, and so reaches the body, but leaves both mind and body the worse for this abnormal condition. Christian Science impresses both the human mind and body, and brings out the immortal proof that Life is continuous and harmonious. As with a two-edged sword, Science both amputates error and destroys it. Mankind is the better for this profound surgery.

Life is no more in the forms that express it, than substance is in its shadow. If Life were in mortal man, or material things, it would be subject to their limitations and end in death. A belief fulfils the illusive conditions of belief. Sickness, sin, and death seem as real to human belief as do Life, Truth, and Love. As a cloud hides the sun it cannot extinguish, so belief may silence the voice of immutable harmony, but cannot destroy its Science.

If Soul is immortal it cannot be finite. By losing the finite sense of being we gain the eternal unfolding of Life, and this is immortality. Day may decline and shadows fall, but darkness flees when the earth has again turned upon its axis. The sun is not affected by the revolution of the earth. So Science reveals Soul as untouched by sin and death, as the central Life and Intelligence around which circle harmoniously all things in the systems of Mind,—spirituality and individuality. All Science is divine. Human thought never

projected the least portion of Science. It has caught and interpreted in its own way the echo of Spirit, and repeated it materially, but it has never produced a tone, or sent forth a positive sound.

As long as we believe that Soul can sin, or that Soul is in the body, we can never understand the Science of Being. When humanity does understand this Science it will be the law of Life to man, — even the higher law of Soul, that prevails over sense, through harmony and immortality. The so-called laws of matter have never made mortals whole, harmonious, or immortal. Hence the importance of understanding that Science of Being which reveals perfection. Human belief has sought out many inventions, but not one of them can solve a problem without the Principle of Science. The body cannot be harmonious if not governed by Soul.

The governor is not subject to the governed. In Science the body is governed by its Principle, as numbers are ruled by their law. The Intelligence does not originate in the numbers, but is made manifest through them. The body does not include Soul, but simply manifests it. The delusion that there is life in matter has no kinship with the Life supernal.

It is morally wrong to examine the body in order to ascertain if we are in health, and what are our life-prospects; because this is to take the government of man out of the hands of God. To employ drugs for the cure of disease shows a lack of faith in God, the Divine Principle of all harmony; and physical harmony is health. The ancient Christian healers tell us that "He is a very present help in time of trouble." Mystery and miracle and error will disappear when

it becomes fairly understood that Spirit controls the body, and that man should have no other mind but God.

The belief that Life is in matter may be changed, by the universal law of mortal mind, to a belief in death. Then mortal man, like the tree or flower, is supposed to die; but the fact remains that man and the universe are immortal and spiritual.

The spiritual fact and the material belief of things are opposites, but the spiritual is true; and therefore the material, which is its opposite, must be untrue. Life is not in matter, so that it cannot be said to pass out of it. Hence there is no death, for Spirit and all things spiritual are eternal.

The principle of music governs tones; but if mortals caught harmony through the ear, — a material sense, — they would lose it again if time or accident robbed them of hearing. To be master of chords and discords, musical science must be understood. Left to the decisions of material sense, music is liable to be misapprehended and run into discord. Controlled by a belief, instead of by the understanding, it must be imperfectly expressed. Even thus man, not understanding Science, — his Divine Principle, or Soul, thrust aside as incomprehensible, — is abandoned to conjectures, left in the hands of ignorance, placed at the disposal of illusions, subjected to the same material sense which creates the discord. A discontented, discordant mortal is no more a man than discord is music.

It is ignorance and belief alone, based on a material sense of things, that hide spiritual beauty and good. Understanding this, Paul said, "Neither height nor

depth, nor any other created thing, shall be able to separate us from the love of God." This is Divine Science: that Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow; that good can never produce evil, nor Life result in death. Hence the perfect man, governed by the perfect Principle we name God, has immortality, sinlessness, and everlasting existence.

Anatomy has never defined man as created by Spirit, — as God's man. It explains the man of *men*, created materially instead of spiritually, and as emerging from the lowest instead of from the highest conception of being. Anatomy defines man as matter and mind, and Mind as being at the mercy of matter for every function, formation, and manifestation. It takes man up at all points materially. It loses Spirit, drops the true tone and accepts the discord. It lays aside the Principle that produced harmonious man, and deals only with matter, calling that *man* which is not the counterpart, but the counterfeit, of God's man.

Can we gather peaches from a hedge, or deduce from discord the concord of being? Yet such are some of the leading illusions that serve as milestones to point out the path which Science must tread in its mission among mortals.

It is self-evident error — the belief that pain and pleasure, life and death, holiness and unholiness, mingle in man; yet that man is at the same time in the likeness of Life, Truth, and Love, is spiritually conceived and created. All the vanity of the ages can never make that contradiction true. Science lays the axe at the root of the illusion that Life, or Mind, is in the material body,

and will eventually hew down this illusion, either through a belief of death, or a better understanding of the Science of Life.

If God be admitted as the only Mind and Life, there is left no room for sin and death. When we learn in Science how to be perfect, even as our Father in Heaven is perfect, thought is turned into new and healthy channels, — towards the contemplation of things immortal, and away from the personality to the Principle of man. Because Life is God, it must be eternal, self-existent, — the everlasting "I Am," the Being that was, and is, and shall be, and that nothing can erase.

Truth is "the resurrection and the Life," for it destroys the belief that Mind, the only immortality of man, can be buried in the body, and Life be subject to death.

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death. Ought we not then to judge this knowledge, thus conveyed, as untrue and dangerous, since "the tree is known by its fruits?"

Human resistance to Divine Science weakens in proportion as mortals give up error for Truth, and the understanding of being supersedes mere belief. Until I learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, I had cherished sanguine hopes that Christian Science would meet with immediate and general acceptance. When the scientific relation of man to God is perceived we shall begin to demonstrate scientific being, by destroying the errors of sense and healing the sick.

Then we shall change our standpoints of Life and Intelligence from a material to a spiritual basis, gain the

perfect Life, or control of Soul over sense, and receive Christianity, or Truth, in its Divine Principle. This must be the climax, before harmonious and immortal man is fully understood and demonstrated. It is highly important — in view of the immense work to be accomplished before this recognition of Divine Science — to turn our thoughts in this direction, that finite belief may be prepared to relinquish its error.

If the Principle, rule, and demonstration of being are not in the least understood before what is termed death reaches us, we shall rise no higher in the scale of being at that single point of experience; but we shall remain as material as before the transition, still seeking happiness through a material instead of through a spiritual sense of Life, and through selfish and personal motives. So long as it lasts, error will incur the penalty of sickness, sin, and death; and these will continue so long as the belief remains that Life and Mind are finite in the body, and manifested through brains or nerves.

If the change called death destroyed the belief that pleasure and pain commingle and proceed from the body, happiness would be won at the moment of dissolution, and be forever permanent; but this is not so. Perfection is gained only by degrees, so that they who are "unrighteous shall be unrighteous still," until Science remove all their ignorance and sin.

Each sin and error, possessing us at the instant of death, ceases not with the dissolution of matter, but endures till the death of the error. To be wholly spiritual man must be sinless. He becomes spiritual only as he reaches perfection. The murderer, though slain in the act, does not thereby forsake sin. He is no more spiritual

for believing his body dead, and learning that his cruel mind is not dead. His thoughts are no purer until he disarms evil with good. His body is as material as his mind, and *vice versa.*

Progress is born of experience. It is the ripening of mortal man, that drops the mortal for the immortal. Either here or hereafter suffering or Science must purge this false illusion about Life and Intelligence, and cleanse man of sense and self. The old man, with his deeds, must be put off. Nothing sensual or sinful is immortal. The death of sin is all that can awaken man to the Life that is real and eternal.

The so-called pleasures and pains of personal sense perish in the rough anguish; and these must be destroyed before the actuality of being is attained. Mortal belief must lose all satisfaction in sin, in order to part with it.

Whether mortals will learn this here or hereafter, and how long they will suffer the pangs of fiery purification, must depend upon the tenacity of error. Feeling so perpetually the false consciousness that life is bodily, yet remembering that God is really our Life, we may tremble for the days in which we must say "I have no pleasure in them."

The suppositions that sin is pardoned while unforsaken, that happiness can be universal in the midst of sin, that the so-called death of the body frees from sin, and that God's pardon is not the destruction of sin — these are grave mistakes. We know that all will be changed in the twinkling of an eye "when the last trump shall sound;" but the last call of Wisdom cannot come till mortals have yielded to each lesser call in the growth of

Christian character. Mortals need not fancy that belief in death will awaken them to glorified being.

"As the tree falleth, so shall it lie." As man falleth asleep, so shall he awaken. As death findeth mortal man, so shall he be after death, until probation affects the needful change. Mind is never dust. No resurrection from the grave awaits Mind, for the grave has no power over it. No final judgment awaits mortals, for the judgment-day of Wisdom is passed hourly and continually, — the judgment by which mortal man is being divested of all material error; and spiritual error, there is none.

When the last mortal fault is destroyed, then the final trump will sound that ends the battle of Truth with sin and mortality; but of "that day and hour, no man knoweth." Here prophecy pauses. Science alone can probe the thoughts and depths of being, and point to eternal Life. Universal salvation rests on progression, and is unattainable without it. Heaven is not a locality, but a state, in which Mind and body are harmonious and immortal, because sin is destroyed, and man is found having no righteousness of his own, and no Mind but God.

The mirage — which makes trees and cities seem to be where they are not — illustrates the illusion of that man who is not in the image of God. So far as this statement is understood it will be admitted, and the true reflection of God — the real man, or the *new* man (as Paul has it) — will appear.

The time has come for this finite notion, of the body as God, to give place to a diviner sense of Mind and its manifestation, in the better understanding that Science

gives of the Supreme Being, or Divine Principle, named, in the Scriptures, Life, Truth, Love. Interpreting God as a personal Saviour, instead of the saving Principle, we shall continue to seek salvation through pardon and not through reform, and resort to matter instead of Spirit to heal the sick.

As Divine Science compels this advancement, mortals will seek to learn, not from a person, but from the Divine Principle, how to understand and demonstrate Christ as healing and saving. To seek Truth through belief, is seeking the immutable and immortal through the mutable and mortal; and to depend upon belief instead of demonstration is fatal to Science.

It is essential to understand, instead of believe, what relates most to the happiness of being. The comprehension of Truth gives the proper faith in it, and is better than all burnt-offerings. The Master said, "No man cometh unto the Father [the Principle of Being] but by me." Christ, the Truth and Life of man, must be Principle, not person, for Jesus said "I am the Way, the Truth, and the Life."

The only real substance and intelligence are Life, Truth, Love. One in essence, in office infinite, they are the three in one which constitute all. Personal causation, or effect, was put aside from first to last in the life of this original man, Jesus. Principle must create and govern all that is real.

Jesus was the son of a virgin. The term Christ Jesus, or Jesus the Christ (to give the full and proper translation of the Greek), may be rendered "Jesus the anointed," — Jesus the Messiah, the crowned, or the royal man; as it is said of him in the first chapter of Hebrews: —

> Therefore God, thy God, hath anointed thee
> With the oil of gladness above thy fellows.

To this agrees another passage in the same chapter, which refers to the Son as "the brightness of His [God's] glory, and the express [or expressed] image of His person [or personality]." It is noteworthy that the word translated *image* in the Common Version, is, in the Greek Testament, *character*. Using this word in its higher meaning, we may assume that the author of this remarkable epistle thought of Jesus the Christ as the royal reflection of the Infinite; and the motive given for this exaltation is, that the Christ "loved righteousness and hated iniquity." The spiritual sense of the passage is made even clearer in the scholarly translation of the late Professor George R. Noyes: "Who being a brightness from His glory, and an image of His being."

Jesus' spiritual origin, and his demonstration of the Divine Principle, richly endowed him, and entitled him to Sonship in Science. God the Father, Jesus the Son, Divine Science the Holy Ghost, — these three titles express the threefold essential nature of the Infinite, as the everlasting scientific being, and they indicate the relation between God and man.

Christian Science draws its support from the Bible, from the holy influence of Truth in healing sickness and sin. This healing power of Truth must have reached behind the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, extends through all extent. It spreads, but is undivided. It operates, but is unspent. Jesus' system of healing received no aid or approval from other sanitary or

religious systems, from doctrines of physics or divinity, and it has not yet been generally accepted.

The prophets of old believed, but did not understand. They looked for something higher than the systems of their times; hence their foresight of Christ's coming. But even they knew not what would be the precise nature of the teaching and demonstration of God, in the more infinite meanings, that should reinstate harmony, destroy sin, sickness, and death, establish the definition of omnipotence, and give the true Science of Spirit.

Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians now, as then, are under as direct orders to be Christlike, to possess his Spirit and follow his example, — healing the sick as well as the sinner; and they will find it much easier to cast out the evil of sickness than the evil of sin. The sick are more willing to part with the pains of sense than the sinner with the pleasures of sense, and the Christian can prove this to-day as readily as he could eighteen centuries ago. Let the gainsayer disprove this if he can.

The system Jesus taught rested upon this platform: "Go ye into all the world. Heal the sick and preach the gospel to the poor. Love thy neighbor as thyself." It was his theology that healed the sick and sinner; and it is his theology, in this book, that heals the sick, and causes the evil to forsake their ways and the righteous to rejoice. It is his theology that the rulers sought of old to kill, and are to-day antagonizing.

This was the Divine Science of which our Master said "When he shall come, he will show you all things." The Sermon on the Mount is the essence of this Science.

His life, and not his death, was its outcome. Those who are willing at this hour to leave their nets, or to cast them on the other side for Truth, have the opportunity to learn and practise Christian healing. The Scriptures contain it all. The spiritual import of the Word imparts the power. But, as Paul says, "How shall they hear without a preacher, and how shall they preach except they be sent?" And if sent, how shall they preach, convert, and heal multitudes, except the rabbis are willing?

Jesus' parable of the Sower shows the care of our Master not to impart to dull ears and gross hearts spiritual teachings they could not accept. Reading their thoughts he said, "Give not that which is holy unto dogs, neither cast ye your pearls before swine." The spiritual sense of Truth is indigenous to the soil of a "good and honest heart." Spiritual seed can be sown in no other soil and bear much fruit, because the swine in human hearts rend it. Jesus said, "Ye do greatly err, not understanding the Scriptures." The spiritual sense of the Scripture is the new tongue, referred to in the last chapter of Mark's Gospel.

Life and its opposite (the so-called life in matter) are figured by two geometrical symbols, a circle and straight line. The circle represents the infinite, without beginning or end. The straight line represents the finite, which has both beginning and ending. The sphere represents self-existent and eternal Mind; the straight line, a belief in self-existent and temporal matter. The blind forces called attraction, adhesion, and cohesion are not substances of matter. Spirit is the Life-substance and continuity of all. Truth is the intelligence of Mind;

error is the so-called intelligence of matter. These opposite symbols never unite in figure or Soul. The straight line finds no abiding-place in a curve, and the curve no adjustment to the straight line.

Matter has no place in Spirit, and Spirit has no place in matter. Truth has no home in error, and error no foothold in Truth. Intelligence cannot pass into non-intelligence and matter, nor can non-intelligence become Spirit. At no point can these opposites mingle or unite. Truly says a humorous poet: —

> There is no force, however great,
> Can stretch a cord, however fine,
> Into a horizontal line,
> That shall be accurately straight.

Even though they seem to touch, one is still a curve, and the other remains a straight line.

But what say our theorists? They insist that Life, or God, is one and the same with the so-called life of matter. They speak of both error and Truth as Mind, and of Spirit as both good and evil. They claim as Life organic such life as the senses perceive, the structural life of the tree and material man. Vegetable and animal life they deem the manifestation of the One Life, — that is, God.

This incorrect belief regarding Life detracts from the character or nature of Deity so essentially, that we lose the true sense of God's power in our false estimates of what really manifests Him. Misstating the Divine Principle, or Life, we can no longer practically demonstrate it in length of days, like the patriarchs; nor can we rest in the harmony of Divine Science, any more

than we can teach and illustrate geometry by calling a curve a straight line, or a straight line a sphere.

What is termed Matter cannot be substance, if Spirit is substance. A New Testament writer plainly describes a quality of Mind, *faith*, as "the substance of things hoped for." Which ought to be substance — the erring, changing, and dying, the mutable and mortal, or the unerring, immutable, and immortal? Naming matter, or what is so called, a lawgiver, simply indicates a delusion that material law exists. This is a self-evident mistake. God never made a law material to annul the law spiritual; and if there were such a law, it would prevent the supremacy of Mind. Jesus trod the waves and healed the sick, in direct contradiction of what are termed material laws.

We are commonly taught that Soul sins, and is lost spiritually. Then the annihilation of Soul is inevitable; for its only Life is Spirit, and if it loses this Life it hath no other, and is annihilated. If Soul sinned it would die. Sin has the elements of self-destruction, and the Scripture saith, "The soul that sinneth, it shall die."

What is termed *personal mind*, or *spirit*, — erring, sinning, and dependent on matter for manifestation and life, — is not Mind. God is not *in* the things He hath made. All that He hath made is good; hence there is no evil therein.

Soul, or Mind, is not seen by a personal sense, because it is Spirit, which personal sight cannot discern. If Soul could sin it would be material instead of spiritual. It is the thought and motive of material sense that sin. There is neither growth, maturity, nor decay in Soul.

These are the mutations of sense, the varying clouds of mortal belief, that hide the Truth of Being.

The objects of sense have not the reality of Substance. They are what mortal belief names them, and are only what they appear to this belief. As we escape from a false sense of Life, Substance, and Intelligence, and pass from the standpoint of matter to the standpoint of Spirit, we gain the real and tangible. Then we find Soul, and lose all sense of matter, sin, and mortality.

Through false estimates of Soul in sense, and Mind in matter, belief strays into a temporary loss or absence of Soul. This state of error is the mortal dream of Life and Substance in matter, and it is directly opposite to the immortal reality of being. Waking to real Life, mortals find what they have learned from the senses to be reversed in the facts of existence. That which sense deems shadow is found to be substance; and what it deems substance becomes nothingness, when the dreams of the senses vanish, and reality appears.

The parent of all human discord was not God's man, spiritually created. It is a lie to say that man is material and mortal, originated in nothingness and dust, and sprang from matter instead of Spirit. This was the Adam-dream, that Life and Intelligence originated from and passed into matter. This error, first called the Serpent, suggested the opposite of Truth, saying: "I will make ye as gods." In other words: "There is more than one Mind. I am mind, and there shall be lords and gods many, minds and spirits, both evil and good. Truth shall change sides, and be the opposite of Spirit. God, I will name Matter, and it shall seem to have Life, as much as God, or Spirit, that *is* Life."

This error led to bad results. Its life was found to be not Life, but only a transient sense of sin, that ends in death. Error charged its lie to Truth, and said: "The Lord knows it. He made man mortal and material, out of matter instead of Spirit;" and thus error partook of its own evil, with this Amen.

When the eternal Spirit made man, he was given dominion over all the earth; and he was never created from a material basis, or bidden to obey material laws that Spirit never made. His government is the higher law of Mind, the spiritual statute. Jesus, understanding spiritual law, and knowing there is no law of matter, said: "These signs shall follow them that believe: Unharmed they shall take up serpents; and if they drink any deadly thing it shall not hurt them." But this understanding of man's power, equipped by Spirit, has sadly disappeared from Christian history.

Our missionaries carry the Bible to India, but can it be said they explain it practically, as Jesus did, when hundreds are dying annually of the bite of serpents?

The decision, by vote of Councils, as to what should be considered Holy Writ; the manifest mistakes in the Septuagint; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could not wholly obscure the Science of the Scriptures, seen from Genesis to Revelation, or mar the demonstration of Jesus, and annul the healing of the prophets, who doubtless foresaw that "the stone which the builders rejected would become the head of the corner."

Jesus of Nazareth was the most scientific man that ever trod the globe. He went beneath the material surface of things, and found their spiritual cause. To accommodate himself to the immature idea of his power, possessed even by his disciples, Jesus called the body which, by his own power, he raised from the grave, "flesh and bones." To show that the Substance of himself was Spirit, and the body no more perfect because of death, and no less material until the Ascension made it so, he waited until the mortal sense, or flesh, had risen above all earthly yearnings, and relinquished the belief of substance-matter, and the Ego became one with the Father. Then it was that our Master gained the solution of being, that demonstrates the existence of but One Mind, without a second or equal.

The Jews, who sought to kill this man of God, showed plainly that their material views were the parents of their wicked deeds. When Jesus spake of reproducing his body, — knowing, as he did, that Mind was the builder, — and said, "Though you destroy this temple, yet will I build it again," they thought he referred to a material temple. To such materialists, Spirit, or God, seemed a spectre, unseen and unfamiliar; and the body, which they laid in a sepulchre, seemed to be the substance. This materialism lost sight of the true Jesus; while the faithful Mary saw him, and he presented to her, more than ever before, the true idea of God, Life, and Substance.

Because of men's material and sinful belief, the Spiritual Jesus was imperceptible to them. The higher his demonstration of Divine Science carried the problem of being, and the more distinctly he uttered the demands of its Principle, — Truth and Love, — the more odious he

became to the world of belief, depending on doctrines and material law to save them from sin and sickness, and submitting to death as the inevitable law of matter; when Jesus proved this false by his resurrection, and said: "Whosoever liveth, and believeth in me, shall never die."

That saying of our Master, "I and my Father are one," separated him from the scholastic theology of the rabbis. His better understanding of God was a rebuke. He knew of but one Mind, and laid no claim to any other. He knew that the Ego was Mind, instead of body, that sin and evil were not Mind; and his understanding of this Divine Science brought upon him the anathemas of the world.

The opposite views of the people hid from their eyes his sonship with God. They could not discern spiritual being. Their carnal minds were at enmity with it. Their thoughts were filled with mortal error, instead of with God's idea as presented by Jesus. The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we only regain this likeness as we subdue sin, and regain man's heritage of "dominion over the earth," the liberty of the sons of God.

The voice of Truth still calls: "Adam, where art thou? Art thou dwelling in the belief that Mind is in matter, and that evil is Mind? or art thou in the living faith of no other Mind but God, and keeping his commandment?" Until the lesson is learned that God is the only Mind, governing man, mortal belief will be afraid, and hide from the demand, "Where art thou?"

If we regard Mind as both good and evil, every supposed pain and pleasure of material sense will answer the above inquiries with dismay, and weigh against our

course Spiritward. "Adam, where art thou?" is met with the admission, from the head, heart, stomach, blood, nerves: "Lo, here am I, looking for happiness and Life in the body, but finding only an illusion of pleasure, pain, sin, sickness, and death."

Life, Truth, and Love are not attributes of Deity, but the highest terms we can employ to express Him. They admit of no degrees of comparison. Nothing can be wiser than Wisdom, or truer than Truth. Life and Love have no superiors. Goodness is not equal to the Principle of goodness.

The Hebrew Lawgiver, slow of speech, despaired of making the people understand what should be revealed to him. When led by Wisdom to cast down his rod, and he saw it become a serpent, Moses fled before it; but Wisdom bade him come back and handle the serpent, and then his fear departed. In this incident was seen the actuality of Science. Matter was found to be a belief only. The serpent, under Wisdom's bidding, became a symbol of strength, a staff upon which to lean. The illusion of Moses lost its power to alarm him, when he discovered that whatsoever he apparently saw was but a different phase of mortal belief.

It was established as a fact that leprosy was a creation of mortal mind, and not matter, when Moses put his hand into his bosom and drew it forth white as snow, and presently restored it to its natural condition by the same simple process. God had lessened his fear by this proof of Christian Science, and the inward voice became to him the voice of God, which said: "It shall come to pass, if they will not hear thee, neither hearken to the voice of the first sign, that they will believe the voice

of the latter." And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, and he showed his students the power of Mind, by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out error. So they understood the supremacy of Spirit.

The mission of Jesus confirmed prophecy, and explained the so-called miracles of olden time as the demonstration of divine power. This established his claim to the Messiahship. In reply to John's inquiry, "Art thou he that should come?" he returned a brief affirmative, by recounting deeds instead of repeating his words, confident that this exhibition of the divine power would fully answer that question to one who had prophesied the Messianic appearing. This was therefore his reply: "Go and show John these things which ye both see and hear: the blind receive their sight, the lame walk; and blessed is he who shall not be offended in me." In other words, he gave his benediction to whomsoever should not deny that these manifestations of divine power proved Christ's unity with God, the Divine Principle that adjusts the harmony of being.

That they might prove their Christianity, Jesus instructed his disciples to heal the sick through Mind, knowing that Truth would cast out error, and thus restore the equilibrium of the human organism. This is the philosophy of Christian cure.

In Latin the word rendered *disciple* signifies *student;* and the word indicates that healing was not a supernatural gift to these learners, but their cultivated understanding of the Divine Science taught by their Master. Hence the wide meaning of his saying: "Neither pray

I for these alone, but for them also which shall believe on me [understand me] through their word."

Metaphors abound in the Bible, and names are often expressive of spiritual ideas. The most distinguished theologians in Europe and America (among whom may be counted Dean Stanley, Dr. J. B. Lightfoot, Prof. D. W. Marks) agree that the Scriptures have both a spiritual and literal significance. In Smith's Bible Dictionary it is said: "The spiritual interpretation of Scripture must rest upon both the literal and moral;" and the following text is quoted from the original: "Jehovah said, My Spirit shall not forever rule (or be humbled) in men, seeing that they are [or, in their error they are] but flesh." The spiritual fact of being, man's eternal and harmonious existence as idea instead of matter, — however transcendental appears such a thought, — was not forever to be humbled by the belief that man is flesh and matter, for in that error he is mortal.

The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood. Hence the misapprehension of its spiritual meaning, and the misstatement of the Word, in some instances, by uninspired writers, who were but transcribing what an inspired teacher had said. A misplaced word might change the sense and misstate the Science of the Scriptures: as, for instance, to say "the Love of God," instead of "God is love;" or to say "the Truth of God," when it is meant that God *is* Truth; or to refer to the Life of God, when Jesus plainly declared, "I *am* the Resurrection and the Life."

The way is strait and narrow that leads to the understanding that God is Life. It is a warfare with the

flesh, whereby we must conquer sin, sickness, and death, now or hereafter, but certainly before we can reach the goal of Spirit, or Life, as God.

The one important interpretation of Scripture is the spiritual. For instance, the text, "In my flesh shall I see God," gives a profound idea of the divine power to heal the ills of the flesh, and encourages mortals to hope in Him who healeth all our diseases; whereas this passage is continually quoted as if Job intended to declare that if disease and worms destroyed his body, yet in the latter days he should stand resurrected before Jehovah, clad in material flesh, — an interpretation which is just the opposite of the true, as may be seen by consulting Dr. Noyes's translation and notes.

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Jacob wrestled with a man — not with a bodily personality, but with the senses. He wrestled "until daybreak," until the light of Divine Science revealed this great fact of being, that matter has no sensation, that man is spiritual, pure as his Maker, and not halt or blind. When this Divine Science dawned upon Jacob he saw that man was in the image of God's purity and perfection. Jacob also saw that, as such, man could not be maimed, or lose one jot of his completeness. Then Jacob arose in the majesty of his Maker, the One Mind, to destroy the error of material belief that there are minds many; and thus the patriarch reflected his own spiritual origin.

The result of his struggle then appeared. He had conquered material belief with the understanding of Spirit. This spiritual being changed the man. He was no

longer called Jacob, but Israel, — a Prince of God, or a Soldier of God, who had fought a good fight. He was to become the father of those who followed his spiritual demonstration of Christian striving; and the children of earth who followed his example should be called the Children of Israel. If these children should go astray, and forget the spiritual foundation of God's people, and thus lose the divine power that heals the sick and sinning, they must be brought back through great tribulation, and led to deny this material sense, and become spiritually-minded.

Jesus' spiritual origin and understanding enabled him to demonstrate the facts of being; to prove, above all other teachers, how spiritual Truth destroys material error, heals the sick, and overcomes death. The birth of Jesus pointed to this Truth, and presented the example of creation. Jesus illustrated, more than any other man, the ideal of Spirit, inasmuch as he was more spiritual than all other earthly impersonations combined. He walked the waves, multiplied the loaves and fishes, healed the sick, and raised the dead, all on the divine platform — that God, Spirit, is supreme, and that there is no other power than Mind.

Having in part a personal origin, conceived by a human mother, Jesus was the mediator between Spirit and what is termed matter, between Truth and error. Explaining and demonstrating the way of Divine Science, he became the way of salvation to all who accepted his word, that mortals might learn of him and escape from evil. Man being linked by Science to his Maker, mortals need only turn from sin and be His. Jesus took upon himself flesh, to prove the power of Spirit over the

flesh; to show that Truth is made manifest upon the human mind and body, healing sickness and sin.

Jesus presented this true idea of God. Hence the war fare between this spiritual idea and scholasticism, between apostolic clear-sightedness and the blindness of popular belief, which led to the conclusion that the spiritual idea could be killed by crucifying the flesh. The Christ-idea, like the Christ-man, rose higher because of the crucifixion, and proved beyond a question that Truth was the master of death. Jesus presented indestructible the man that Spirit creates, constitutes, and governs; illustrating, also, that blending with the Maker which gives Divine Science dominion over all the earth.

Paul writes, "If Christ [Truth] be not risen, then is my preaching vain;" *i. e.* If this idea of the supremacy of Spirit, which is a true conception of being, come not to your thought, you cannot be benefited by what I say. Jesus said substantially, "He that believeth in me shall not see death:" *i. e.* He who perceives the true idea of Life loses all sense of death; he who has the right idea of Good loses his sense of evil, and, by reason of this, is ushering himself into the realities of Spirit that never die. Such an one abideth in Life, Life obtained not of the body, incapable of supporting Life, but of Truth, that develops its own immortal idea. Jesus gave the true idea of Life, that results in infinite blessings to mortals.

In Colossians (iii. 4) Paul writes "When Christ, our Life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory." When spiritual being is understood in all its perfection, continuity, and might, then shall we be like the Christ.

The interior meaning of the apostolic words is this: Then shall man be found perfect as the Father, indestructible in his Life, "hid, with the Christ, in God," where human sense hath not seen it, — safe in the Divine Principle.

The idea of God, presented by Jesus, was scourged in person as in Principle; and that man was accounted criminal who could prove God's powerful reality by healing the sick, casting out error, spiritualizing materialistic beliefs, raising the dead — dead in trespasses and sins, resting on the basis of matter, and blind to the perception of Spirit, or Truth.

The Pharisees of old thrust the spiritual idea, and the man that bore it, out of their synagogues, and retained their materialistic beliefs about God. To-day, as of yore, unconscious of the reappearing of the spiritual idea, religionists shut the door upon it, and condemn the cure of the sick and sinful, if it be wrought on any but a material theory. Prophesying this rejection of the true idea of God, — this salvation from all error, physical and mental, — Jesus asked, "When the Son of Man cometh, shall he find faith on earth?"

Paul had a clear sense of the demands of Truth upon mortals, physically and spiritually, when he said, "Present your bodies a living sacrifice, holy and acceptable unto God, which is your *reasonable* service." But he who was begotten of the beliefs of the flesh, or served them, could never reach, in this world, the divine heights of his Master. The time cometh when the spiritual origin of man, the Spirit that ushered Jesus into human presence, will be understood and demonstrated. When first spoken in any age, Truth, like the light, "shineth

in darkness, and the darkness comprehendeth it not." The false sense of Life, Substance, and Mind hides their possibilities, and conceals scientific demonstration.

Materia medica substitutes drugs for the power of God — even the might of Mind — to heal the body. Scholastic theology clings to the person, instead of the Divine Principle, of the man Jesus to save, while Science, the curative agent of God, is silenced. Why? Because Science divests material drugs of their imaginary power, and clothes Spirit with supremacy over every ill that flesh is heir to. Science is "the stranger within our gates," remembered not, even when its elevating effects prove practically its divine origin and efficiency.

Theology should include healing the sick; since our Master's first article of faith was healing, and he proved his faith by his works. The ancient Christians were healers. Why has this element of Christianity been lost? Because, I regret to say, our systems of religion are governed more or less by our systems of medicine. The first idolatry was faith in matter. The schools have rendered faith in drugs the fashion, rather than faith in Deity. Trusting matter to destroy its own discord, harmony has been lost. Such systems are barren of the vitality of spiritual production, whereby sense becomes the servant of Science.

Jesus never spake of disease as dangerous, or difficult to treat. When his students brought to him cases they had failed to heal, he said unto them, "Oh ye of little faith!" implying that the requisite power was in Mind. He prescribed no drugs, urged no obedience to so-called material laws, but acted in direct disobedience thereto.

He uttered things that had been "secret from the foundation of the world;" that is, ever since knowledge usurped the throne of the creative Principle, and insisted on the might of matter and the insignificance of Spirit.

The Master forbore not to declare the whole Truth, telling just what would destroy sickness, sin, and death; although his declaration set households at variance, and brought to their material beliefs no peace, but a sword.

Whoever declares "the Truth as it is in Jesus" will share in a degree the Master's experiences. Resistance to Truth will follow his steps, and he will incur the hatred of error, till "Wisdom is justified of her children." These blessed benedictions rest upon his followers: "If the world hate you, ye may know that it hated me before it hated you;" "Lo I am with you always;" *i. e.* not only in all time, but in *all ways*, or conditions.

The sharp experiences of the error of supposititious Life in matter—our disappointments and ceaseless woes—turn us, as tired children, to spiritual Love. Then we begin to learn Life in Divine Science. Without this process of weaning, "who by searching can find out God?" It is easier to desire Truth than to rid one's self of error. Mortals may seek the understanding of Christian Science, but shall not be able to gain the spiritual facts of being without laboring for them. This strife consists in the endeavor to destroy error of every kind, and possess no other Mind but God.

Through the wholesome chastisements of Love we are helped onward in the march towards righteousness and purity, which are the footsteps of Science. Pausing before the infinite tasks of Truth we rest for a moment;

then push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

The true idea of God gives the true Love and Life, robs the grave of victory, takes away all sin, and the delusion that there are other gods, and leads mortals to the feet of Love.

The individuality of our Master was no less tangible because it was spiritual, and because his Life was not at the mercy of matter. This understanding made him more real, more formidable in Truth; and enabled him to triumph over death, and present himself to his disciples, after his resurrection from the grave, the self-same Jesus whom they had loved before the tragedy of Calvary.

To the materialistic Thomas, looking for the ideal Saviour in matter instead of in Spirit, and to the evidence of the senses and the body, more than to Soul, for an earnest of immortality, — to him Jesus furnished the proof that he was unchanged by the crucifixion. To this stupid, doubting disciple Jesus therefore remained a fleshly reality, so long as he remained an inhabitant of the earth. Nothing but a belief in matter could make existence apparent to Thomas. For him to believe in matter was no task; but for him to conceive of the Substance of Spirit, — to know that nothing can rule out Mind and immortality, wherein Spirit is found, — was more difficult.

What is termed material sense mistakes the motive and manifestation of being; whereas spiritual sense cannot make this mistake. To material sense the falsehood is the fact, until sense is rectified by Science.

Human belief is an autocrat, though undeserving of power. It says to mortals "You are wretched," and they are so; and no circumstance can change their state until this belief changes. It says "You are happy," and they are so; and no circumstance can alter the situation until their beliefs on this subject change. It is as necessary for a health-illusion, as for an illusion of sickness, to be instructed out of itself, into the understanding of what constitutes health; for a change in either belief affects the human condition.

Mortal mind judges by the evidence before the material senses, until Science makes clear the opposite evidence. An improved belief is one step out of error, and aids in gaining a mastery of the situation.

Paul was not at first a disciple of Jesus, but a persecutor of his followers. Until the Truth appeared to him in Science he was blind, and his blindness was felt; but spiritual light enabled him to follow the example and teachings of Jesus, healing the sick and introducing Christianity throughout Asia Minor, Greece, and even into the proud city of Rome.

If we would follow Christ, Truth, it must be in the way of his appointing. Jesus said, "The works that I do ye shall do." He who would reach the source, and find the divine remedy for every ill, must not climb the hill of Science by some other way. All nature teaches love to God; but we cannot love Him supremely, and set our whole affections on spiritual things, while loving the material, or trusting to it, more than to Truth.

A little leaven leavens the whole lump. A little understanding of Christian Science proves the truth of

all that I have said of it. Because you cannot walk the wave and raise the dead, you have no right to question the ability of Divine Science. Be thankful that Jesus did this, who was its true demonstrator, and left his example for us. We should attempt no more than we understand, and prove our faith by our works.

One should not tarry in the storm if the body is freezing, or stand in the flames that devour. Unable to prevent such results, one should avoid their occasion. To do otherwise would be to resemble a pupil in addition attempting to solve a problem of Euclid, who should deny the Principle of the problem, because he failed in the effort.

Our theories of personality are based on finite premises, that cannot penetrate beyond matter. A limited sense of God or man necessarily limits faith and prevents understanding. It divides faith and understanding between matter and Spirit, the finite and the Infinite, and so turns away from the infinite healing Principle to the inanimate drug.

The use of drugs originated in idolatry, with pagan priests, who besought the gods to heal the sick, and designated Apollo as the god of medicine. He was supposed to dictate the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image-gods to vegetable and mineral drugs for healing. This was deemed progress, but it ought to be understood as only introducing another form of mythology and pagan worship. The fate of medicine, and its history, should correspond with that of its god, Apollo, who was banished

from heaven, and endured great sufferings on earth. Truly has it been written: —

> . . . . . All these things
> Are but brief voices, breathed on shifting strings.

We must forsake the foundation of material systems, however time-honored, if we would gain Christ as our only Saviour. Not partially, but fully, this healer of mortal mind was the healer of the body. The varied doctrines and theories that presuppose Life and Intelligence in matter are but ancient and modern mythologies. Belief in intelligent matter is atheism, that Science will put down. "In those days there will be tribulation such as has not been since the beginning;" and earth will echo the cry, "Why art thou [Truth] come hither to torment us before the time?"

Ignorance, pride, and prejudice close the door to whatever is not stereotyped. When the Science of Being is understood, every man will be his own physician, and Truth be found the universal panacea. Life demonstrates Life. The universal belief in death is of no advantage. It cannot make Life or Truth apparent. Death will be found at length to be a mortal dream, that comes in darkness and disappears with light.

Incorrect reasoning leads to practical error. The wrong thought should be arrested before it can be made manifest.

There is no hypocrisy in Science. Principle is imperative; you cannot mock it by human will. Science is a divine demand, not a human. Always right, its Principle never repents, never dishonors the claim of Truth by forgiveness. Through understanding it destroys

error, but never pardons it. If men understood their real divine source to be all blessedness, they would have immediate recourse to the divine and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to Truth.

What a pitiful sight is malice finding pleasure in revenge! Evil is sometimes a man's highest conception of good, until his grasp on goodness grows stronger. Then he loses pleasure in wickedness, and it becomes his torment. The way to escape the misery of sin is to cease sinning. There is no other way. Sin is the image of the beast, to be effaced by the sweat of agony. It is a moral madness, that rushes forth to clamor with midnight and the tempest. To physical sense the strict demands of Moral Science seem peremptory; but mortals are hastening to learn that Life is God, or good, and that evil has rightly neither place nor power in human economy.

The Sadducees reasoned falsely about the resurrection; but not blindly as the Pharisees, who received error as if it were immortal as Truth. For the Pharisees would resurrect the spiritual from the material. They would first make Life result in death, and then have a material death reproduce spiritual Life. Jesus taught them how death was to be overcome by spiritual Life, and demonstrated this beyond cavil. The immortality of Soul makes man immortal. If Soul were parted for a moment from its reflection, man, during that moment there would be no self-existent Principle. The Ego would be unexpressed, and God and man would be without identity.

If Soul and its representative, man, unite only for a period, to be then separated as by a law of divorce, and brought together again at some uncertain time and in

a manner unknown (and this what religion commonly teaches), we are left without a rational proof of immortality. But God cannot be separated for an instant from man, the reflection of Himself. This knowledge holds our existence to be intact. All the myriad forms of mortal thought, made manifest as matter, are not more distinct or real, to the so-called material senses, than the forms that Soul creates are to spiritual sense, where Life is permanent.

The footsteps of Christian Science are not so much seen as felt. The "still, small voice" of Truth is uttering itself. We are either turning away from this utterance, or we are yielding to it and going up higher. To become as a little child, willing to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the old landmarks, and willingness to let them disappear, this disposition precipitates the ultimate harmony. The purification of sense and self is a proof of progress; for none but "the pure in heart shall see God."

Angels are not etherealized human beings, evincing animal qualities; but they are celestial visitants, who fly on spiritual pinions, not material. They are pure thoughts, winged with Truth and Love. Human conjecture confers upon them its own forms of thought, marked with superstitious outlines, making them human creatures with suggestive wings; but this is only fancy. It has behind it no more reality than has the sculptor when he carves his statue of Liberty — an image which embodies his conception of an unseen quality or condition, but which has no personal antecedent reality, save in the artist's own "chambers of imagery."

My angels are exalted thoughts, appearing at the door of some sepulchre where illusion has buried its fondest earthly hopes. With white fingers they point upward to a new and glorified trust, a higher ideal of Life and its joys. Angels are God's impartations to man, — not *messengers*, or persons, but *messages* of the true idea of divinity flowing into humanity. These upward-soaring thoughts never lead mortals toward self or sin, but guide them to the Principle of all good, whither every pure and uplifting aspiration tends. We should give earnest heed to these spiritual guides. Then they will tarry, and we shall be found entertaining angels unawares.

In order to apprehend more, we must put into practice what we already have. We must recollect that Truth is demonstrable, when understood, and not understood until demonstrated. If "faithful over a few things" we shall be made rulers over many, but the one unused talent moulds and is lost. When the sick or the sinful waken to realize their need of what they have not, they will be receptive of Divine Science, — which gravitates to Soul, and away from material sense, removes thought from the body, and elevates to the contemplation of something better than disease, or sin.

Spiritual sense is intuition, hope, faith, understanding, fruition. Material sense is human belief, fear, doubt, despair. This belief, alternating between a sense of pleasure and pain, between hope and fear, between life and death, never reaches beyond the boundary of the unreal. When the real, that is announced by Science, is attained, joy is no longer a trembler, nor hope a cheat.

The purpose and motive to live aright can be gained to-day. This point won, you have started as you should.

You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying, with true motives on your part, your Father will open the way. "If ye would run, who shall hinder you?" In this spirit are the lines of Mrs. Hemans: —

> Is it not much that I may worship Him,
> With nought my spirit's breathings to control,
> And feel His presence in the vast and dim
> And whispering woods, where dying thunders roll
> From the far cataracts? Shall I not rejoice
> That I have learned at last to know His voice
> From man's? — I will rejoice! My soaring Soul
> Now hath redeemed her birthright of the day,
> And won, through clouds, to Him, her own unfettered way!

Saul of Tarsus only beheld the way, — the Christ, or Truth, — when his uncertain sense of right had changed to a spiritual sense that is always right. Then the man was changed. Thought assumed a nobler standpoint and became more spiritual. Then Paul learned the wrong he had done in persecuting Christianity, which he had not understood. He beheld for the first time the true idea of Love, and learned a lesson of Divine Science.

Truth never destroys its own idea. It is the Substance, that cannot destroy its own reflection. A personal sense, or error, may hide Truth, health, and harmony, as the mist obscures the mountain; but Science never obscures the celestial peaks.

Man's wisdom finds no satisfaction in sin, but personal sense finds pleasure therein. The drunkard thinks he enjoys drunkenness; and you cannot make the inebriate leave his besottedness, until his personal sense of pleasure

yields to a higher sense. Then he turns from his cups, as the startled dreamer that wakens from an incubus incurred through the pains of distorted sense. Man liking to do wrong — finding pleasure in it, and refraining from it only through fear of consequences — is neither a safe temperance man nor a reliable religionist.

Reform comes by understanding that there is no abiding pleasure in evil; and by gaining an affection for goodness according to Science, which reveals the immortal fact that neither pleasure nor pain, appetite nor passion, exists in or of matter, while the Divine Mind can and does destroy the false sense of pleasure and of fear, and all the appetites of the human mind.

The fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right. But how shall we reform the man who has more animal than moral courage, who has less Soul, because he has more material sense? Through my method of silent argument, convince his reason of its mistaken means for procuring happiness. Perhaps reason is his highest human faculty. Let that inform the sentiments, and awaken his dormant sense of moral obligation; and by degrees he will learn the nothingness of the pleasures of human sense, and the grandeur and bliss of a diviner sense that is superior to matter. Then he is saved.

A picture in the camera, or a face reflected in the mirror, is not the original, though resembling it. Man, in the likeness of his Creator, reflects the central light of being, the impersonal God. As there is no gender in the mirrored form, which is but a reflection, so gender belongs to God, and is in the Principle, not the body of

man. Gender is a form, a quality, a characteristic of Mind, not of matter.

Man is not a creator, though he reflects Mind's creations, which constitute the underlying reality of Science. The inverted method, the deflections of matter, as opposed to the Science of spiritual reflection, are all unlike Spirit. With the illusion of error, of life that is here to-day and gone to-morrow, man would be wholly mortal, were it not for the Truth, the Divine Principle, gained through the Science taught and demonstrated by Jesus, destroying all error and bringing immortality to light. Because man is the reflection of his Maker, he is not subject to birth, growth, maturity, decay. These illusions are of human origin, not divine.

If man were solely a creature of the senses, the Principle which he reflects would also be merely mutable and mortal. Human logic is awry when it attempts to draw spiritual conclusions from matter. Finite sense has no correct appreciation of the Infinite Principle, God, or of the infinite idea or reflection, man.

People go into ecstasies over the idea of a personal Jehovah, though without a spark of love in their hearts; when in fact God *is* Love, and without this trait mortality cannot lay hold of Immortality. Men believe without understanding Truth, when God *is* Truth. He is Divine Principle, and cannot be demonstrated without understanding.

Mortals suppose they live without being good, when goodness, or God, is the only real Life. What is the result? Understanding little about the Divine Principle that saves and heals, mortals get rid of sin, sickness, and death only in illusion. These errors are not thus

really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God, in the Science which destroys human delusions about Him, and reveals the grand realities of being.

All that is called mortal thought consists of error. The theoretical mind (the exact opposite of the real Mind) is named by error Material Life. Error teaches that mortals are created to suffer and die. When man is dead, error hopes to raise from mortality the immortal Principle, the Soul. Thus error theorizes that whatever is born of the dust returns to dust, and has a resurrection from the dust; whereas properly considered, man is the spiritual and eternal reflection of Deity.

Undisturbed amid this jargon of personal sense, Science sits enthroned, ready to unfold to mortals the immutable harmonious divine Principle — Life and its idea, man and the universe — as ever present and eternal.

CHAPTER II.

FOOTSTEPS OF TRUTH.

We may all approach Jesus Christ. For all of us he died, to leave us an example, that we should follow his steps. — Channing.

THE best sermon ever preached is Truth's practice, healing sickness and destroying sin. Knowing that one affection will be supreme in us, and take the lead of our lives, the Master said, "Ye cannot serve two masters."

Christian Science must be accepted, at this period, by induction. We admit the whole because a part is proven, and that part illustrates and proves the entire Principle. The Science should be taught by one morally advanced and spiritually endowed, for it is not superficial, nor is it seen from the standpoint of the human senses. Only by the illumination of the spiritual sense can the light of understanding be thrown upon this Science, that reverses the evidence before the material senses, and furnishes the right interpretation of God and man.

Although this volume contains the whole Science of Mind-healing, never think that you can gather its entire meaning by simply perusing my text-book. My personal instructions plant you more gently on its spiritual basis, and lift you more firmly above the perishing

fossils of old beliefs, that you may grasp the far-off and unattained.

We must tear down before we can build; and demolishing, rather than building, belongs to the work of teaching new truths. I have endeavored to make this work the Æsculapius of Mind, that it may give hope to the sick, and heal them, although they know not how. This is the effect of Truth, even when not wholly understood.

Mental Science was a new revelation to myself when, teaching its grand truths, I had (along with them) to impart also the hue of spiritual ideas from my own spiritual condition, and do this through the meagre channel afforded by language. The Truth makes a new creation, whereby old things pass away and "all things become new." Passions, selfishness, appetites, — all sensuality, — yield to spirituality, and the superabundance of being is on the side of God. Christian perfection is won on no other basis. The scientific unity which exists between God and man must be wrought out in life-practice, and God's will be universally done.

If they would bring to bear upon the study of the Science of Mind half the faith they have in the so-called pains and pleasures of material sense, men would not go on from immorality to immorality, until disciplined by the prison and the scaffold, but the whole human family would be redeemed by the merits of Christ. For this glorious result Jesus strove, that man might be blessed by Divine knowledge.

Outside of this Science all is unstable error; but, when in accord with the Principle of his being, man neither sins nor suffers. The days of our earthly pilgrimage

should multiply instead of diminish; this travelling should be towards life instead of death; and as we journey, we should develop more and more the infinite capacities of humanity, which endow it with the supreme control of the earth.

Grafting holiness upon unholiness, and opining that sin is forgiven when it is not destroyed, is as foolish as straining out gnats and swallowing camels. Our beliefs about a Supreme Being, and the practice growing out of them, are contradictory. We admit that God hath almighty power, is a "present help in time of trouble," and yet we rely on a drug to heal disease, as if senseless matter had more power than sensible Spirit.

Common opinion admits that a man may take cold in the act of doing good, that evil can trespass on love's domain. The Science of Christianity endows Spirit with omnipotence, assigns rewards to righteousness, and denies that there is in matter any power of destruction.

Error abounds where truth should much more abound. If God were understood, instead of merely believed, this faith would establish health. The accusation of the rabbis, "He maketh himself as God," was the justification of Christ, for to the Christian there is no other self than God. This thought incites the more exalted worship of self-abnegation. Spiritual perception brings out the possibilities of being, and destroys reliance on aught but God, so making man the image of his Maker in deed and in Truth.

We are prone to believe either in more than one Supreme Ruler, or in some power less than God. We imagine that Mind can be imprisoned in a sensuous body. We try to believe, when the body (in God's

keeping) has gone to ruin, overmastered omnipotence, and destroyed itself, that then the Soul may escape from it.

But God has no need to kill a man in order to draw him to Himself, for God Himself is the Life. He is at once the centre and circumference of being. The good we think and do, the virtue we call manhood — these qualities are real, and reflect God. It is the evil we do and say, that proceeds from God's opposite, and is the unreal. The notion that God lives in matter is pantheistic. God is not the author of an evil mind. Indeed, evil is not Mind. We are to learn that evil is the awful deception and unreality of being. Without this lesson we equally lose sight of the perfect Father and of the Divine Principle governing man.

Befogged in error (the error of believing that matter can be intelligent for good or evil) we can catch unbiassed glimpses of God only as the mists disperse, or as they melt into such thinness that we can perceive the divine image in some word or deed that indicates the true idea — the supremacy and reality of good, the nothingness and unreality of evil. The Scriptures say: "Let us hear the conclusion of the whole matter; fear God and keep His commandments, for this is the whole of man" (the word *duty* not being in the Hebrew). Well does Myers sing: —

> Therefore, O Lord, I will not fail or falter.
> Nay, but I ask it, — nay, but I desire:
> Lay on my lips Thine embers of the altar,
> Seal with the sting and furnish with the fire.

The phrase *mortal man* is really a solecism, for man is immortal, and Truth pierces the error of mortals as a

sunbeam penetrates the cloud. The error that saith "Soul is in body, Mind is in matter, and Good is in evil," must unsay it, and cease such utterances; else God will be hidden from it, and man will sin without a sense of sin, leaning on matter instead of Spirit, limping with lameness, drooping with dyspepsia, consuming with disease, — all because of the blindness of this false sense of God and man.

We should hesitate to say Jehovah sins or suffers; but if sin and suffering are realities of being, whence did they come? Mind signifies God, — Infinity, not finity. How far removed from infidelity is the belief that can combine such opposites as holiness and unholiness, calling both Spirit, at the same time admitting that Spirit is God; virtually saying "He is good in one instance, and evil in another"? There are evil beliefs, called evil spirits, but they are not Spirit, or they could not be evil. Error of statement leads to error in action.

There is no evil in Spirit, and proportionately as we advance spiritually, evil disappears. This is the evidence of our position, for every scientific statement in Christianity, about God or man, has its proof.

The understanding that the Ego is Mind, and that there is but one Mind or Intelligence, begins at once to destroy the errors of mortal sense, and to supply the Truth of immortal sense. It makes the body harmonious, governed by Spirit instead of matter. It makes the nerves, the bones, the brains, to be servants instead of masters. If the body is governed by the higher law of Mind, its members are in submission to Life and Truth.

If brains, nerves, stomach, are intelligent, — if they talk to us, tell us how they are conditioned, and report

how they feel, — then Spirit and matter commingle; and so do sickness and health, good and evil, Life and death; and who shall say which is the greater?

If the decision were left to the personal senses, evil would appear to be the master of good, sickness to be the rule of existence; while health would seem the exception, death the inevitable, and Life the supposition. Paul asked (2 Cor. vi. 15) "What fellowship hath Christ with Belial?" Remember, — Truth is greater than error, and we cannot put the greater into the lesser. Soul is greater than body; but if it were in the body, it would be less, and therefore could not be Soul.

Man, governed by his Maker, having no other God, may triumph over sin, sickness, and death, and plant himself on the apostolic statement that "all things were made by him [the Word of God], and without him was not anything made that was made."

If God made sin, if Good produced evil, and Truth resulted in error, Science would be helpless; but because God is not the author of these human discords, we may accept the conclusion that they have only a fabulous existence, and are of human instead of divine origin.

To hold yourself superior to sin — because God made you superior to it, and governs man — is wisdom. To fear sin is to misunderstand the Divine Science of Being and man's relation to God, to doubt His government, and distrust His omnipotent care. To hold yourself superior to sickness and death is equally wise, and in accordance with Divine Science; and to fear them is impossible, when you understand God, and know that they are no part of His creation.

If you fully understood the relation you hold to God you could have no other Mind but His, — no other Love, Wisdom, and Truth, no other sense of Life, and no consciousness of matter or error.

If thought is startled at the strong claim of Science for the supremacy of good, and doubts it, ought we not, contrariwise, to be astounded at the vigorous claims of evil, and doubt them, — no longer thinking it natural to sin, and unnatural to forsake it, no longer imagining evil to be the real, and good the unreal? Truth should not seem as surprising and unnatural as error, and error should not seem as real as Truth. There is no error in Science, and our lives must be governed by Science in order to be in harmony with God, the Principle of all being.

Sound is a mental impression only, made through the ear, on human belief. In Science sound is communicated through spiritual understanding, through the senses of Soul. Before human knowledge educated mortal thought into a false sense of things, — into belief in material origins, and away from the One Mind and true source, — I have no doubt the impressions of Truth were as distinct as sound, and came thus to the senses of primitive Christians. They talked with God. Their medium of hearing being spiritual, it was normal and indestructible.

If Enoch's perception had been confined to the evidence before his material senses, he could never have walked with God, and been guided into prophecy and the demonstration by Divine Science.

Spiritual sense is a conscious capacity to understand God. It unfolds to human comprehension its faith by works, more than by words. Its words are expressed

only in "new tongues." This involves the translation of matter back to the spiritual and original text, where the Principle and proof of Christianity are set forth in Jesus' demonstration, healing the sick, casting out error, and destroying death, — "the last enemy to be overcome."

The suicidal sinner regards death as a friend, as a stepping-stone to immortality and bliss. The Bible calls it an enemy; and Jesus overcame death, instead of yielding to it. To him, therefore, it was not the threshold over which he must pass to Life and glory.

Mortal mind has a modus of its own, undirected and unsustained by God. It brings a rose into contact with the olfactory nerves, that they may smell it. In common methods it handles the rose. In the uncommon methods, it employs legerdemain, or rises, in credulous frenzy, to the belief that spirits unseen handle the flower for mortals.

Because all the methods of Mind are not understood, we say the lips must move in order to convey thought, that the undulations of the air convey sound, and that any other method must involve a miracle. The realities of being, its normal action and the origin of all things, are unseen to mortal sense; whereas the unreal and imitative movements of finite belief (that reverse the infinite modus and action) are self-styled the real. Whoever contradicts that supposition is called a deceiver, or said to be deceived. "As a man *thinketh*, so is he" in error; but as a man *understandeth*, so is he in Truth.

The supposed sensations of the body must either be the sensations of mind or of matter. Which are they? Is it not self-evident that matter has no sensation; and

is it not equally self-evident that matter exists in belief only, and not in the understanding of being?

The sensation exists only in belief. When a tear starts for another's sorrow, has not mortal mind produced the effect seen in the lachrymal gland? Was it grief that caused the tear, or the effect of one mortal mind upon another? We cite such a case to show the common notion of cause and effect, not as asserting that a belief in such an action of the mind, distressing others, is scientific. It should no longer be said in Israel that "the parents have eaten sour grapes, and the children's teeth are set on edge." Sympathy with error should disappear. One erring mind, transferring its thoughts to another, only serves to prolong the discord and illusion that ought to be short-lived.

The transmission of disease, or certain idiosyncrasies, would be impossible if this great fact of Life were learned: namely, that nothing inharmonious can enter it, for Life is God. Heredity is a prolific subject for belief to pin itself upon, but if nothing is real but the right, we can have no dangerous inheritances, and away go the ills of flesh.

John Young, of Edinburgh, writes, "God is the father of Mind, and of nothing else." This is "the voice of one crying in the wilderness" of human beliefs, and preparing the way of Science. Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven,— the reign and rule of universal harmony, that cannot be lost, or remain forever unseen.

Already the shadow of His right hand rests upon the hour. Ye who can discern the face of the sky, — the sign material, — how much more should you discern the sign

mental, compass the severance of sin and sickness from the thoughts that produce them, and understand the Truth that corrects and destroys them. To cut down all that beareth not good fruit was the mission of our Master, and his mission was to the very hearts that rejected him.

Judaism, enjoining the limited form of a national religion, was the antithesis of Christianity. It was merely a finite and material scheme, carried out in speculative theories regarding God, man, sanitary methods, and religious means. The Jewish recognition of God, as only a person and king, has not yet departed. Creeds and rituals have not quite washed their hands of rabbinical lore. To-day echoes the cry of bygone centuries, "Crucify him! Pursue Truth at every advancing footstep, with sword and spear!" "He maketh himself as God," was the Jewish accusation against him who planted Christianity on the foundation of Spirit, and would know no other Life, Intelligence, or Substance except God.

All forms of error support the false conclusion that there is more than one Intelligence; that material history is as real and important as spiritual history; that mortal belief is as conclusively Mind as immortal Truth; that there are two separate antagonistic entities and beings, two powers, — namely, Spirit and matter, — resulting in a third person (mortal man), who carries out the delusions of sin, sickness, and death.

The first power is admitted to be good, an Intelligence named God. The second power, evil, is the opposite of good. It cannot be Intelligence, though thus named. The third, man, is a supposed mixture of the first and

second powers, of Intelligence and non-intelligence, of Spirit and matter.

Such theories are self-evidently erroneous. They can never stand the test of Science. Judging them by their fruits, they are corrupt. When will the ages understand the Ego, and see only *one* God?

This incoherent mass of self-assertion gave sinners the idea that they could create what God cannot, — namely, sinful mortality, — usurping the name without the nature of Mind. In Science it can never be said by any mortal, "I have a mind of my own, regardless of God."

In this spirit Channing writes, in his sermon on The Great Purpose of Christianity: "The highest existence in the universe is Mind, for God is Mind; and the development of that Principle which assimilates us to God must be our supreme good. . . . He imparts, as it were, Himself. . . . We all possess within us what is of more worth than the external creation. For this outward system is the product of Mind."

In the same vein, slightly changing its wording, is Bowring's stanza: —

> We see Thy hand; it leads us, it supports us;
> We hear Thy voice; it counsels and it courts us;
> And then we turn away; and still Thy kindness
> *Informs* our blindness.

It has been said, and truly, that Christianity must be Science, and Science must be Christianity; else one or the other is false and useless; but neither of those is unimportant or untrue, and they are alike in demonstration. If God is within and without all things, what and where is matter, which does not express Spirit?

When you say "Man's body is matter," I say with Paul, "Be willing rather to be absent from the body, and present with the Lord." Yield your belief of Mind in matter, and have but one Mind, even God.

Medicine may inform you that Paul's Christianity, that regards Mind scientifically as separate from matter, indicates an unnatural state, or catalepsy; and it may further instruct you as to the dangerous nature of this disorder, telling you how it ends in death. But turn to the inspired writers and you read: "If a man keep my saying, he shall never taste of death;" "Henceforth know we no man after the flesh."

We must destroy the belief that Life and Intelligence are in matter, and plant ourselves upon what is pure and perfect. Paul said, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Sooner or later we shall learn that the fetters of man's finite capacity are forged by the illusion that he lives in body instead of Soul, in matter rather than Spirit.

The possession of but one God, one Mind, unfolds the divine law of loving thy neighbor as thyself. Selfishness hinders man's natural drift towards God, and conveys thought in selfish channels, where opposite and contending interests sway mankind. It tips the beam of being to the side of error, instead of Truth. This throws our weight into the scale of matter instead of Spirit.

In the scientific relation of God to man we find that one man's meat is not another's poison, but that what feeds one feeds all; as Jesus showed, with the loaves and fishes, when Spirit, not matter, was the source of supply.

How long it must be before we arrive at the demonstration of scientific being, no man knoweth, — not even

the Son, but the Father; but one thing is certain, that sin, sickness, and death will continue their delusions until we reach that Utopian goal.

The footsteps of thought, as they pass higher from material standpoints, are slow, and portend a long night to the traveller; but the guardians of the gloom are the angels of His presence, the spiritual intuitions that tell us when the night is far spent and the dawn approacheth. Whoso opens the way in Science is a pilgrim and stranger, marking out the path for generations yet unborn.

The history of our country, like many other histories, illustrates the might of Mind, and shows human power to be proportionate to the embodiment of right motives. A few immortal sentences, stimulated by justice, have broken fetters, and abolished whipping-posts and slave-markets. Tyranny will go down in blood, and the breath of freedom come from the cannon's mouth.

To legally abolish slavery in the United States was good, but its abolition in the human mind is a more difficult task. The question of right, the Divine Mind must decide. He must destroy the human motive of slavery, lest it germinate in new forms of tyranny. We still have men and women of all races in bondage, ignorant how to obtain their freedom. The rights of man were vindicated in a single instance, when African slavery was abolished over a small portion of our globe; but that instance was only prophetic of further steps toward the banishment of slavery, in all forms and under all circumstances.

Who can forget the series of profound paragraphs in which Dr. Channing defines Spiritual Freedom: —

I call that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting, and seeking after righteousness.

I call that mind free which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free . . . which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, whilst consulting others, inquires still more of the oracle within itself, and uses instructions from abroad not to supersede but to quicken and exalt its own energies.

. . . . . .

I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

. . . . . .

I call that mind free which, through confidence in God and in the power of virtue, has cast off all fear but that of wrongdoing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost.

I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, . . . which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

I call that mind free which is jealous of its own freedom,

which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

In fine, I call that mind free which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers, which passes the bounds of time and death, which hopes to advance forever, and which finds inexhaustible power . . . in the prospect of immortality.

How grand his conclusion, "Such is the spiritual freedom Christ came to give."

The voice of God in behalf of the African slave still echoed in our land, when a new abolitionist swelled the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a son of God, — that the fetters of matter be stricken from the human mind, and its freedom won, not with bayonet and blood, not through human warfare, but through Divine Science.

In 1866, higher than the platform of human rights, I built the next staging; and built it for diviner claims, made not through code or creed, but in demonstration of "peace on earth and good-will to man." The yoke of human codes cramps the human faculties which need freedom. I would rend asunder the cankering fetters, and give man his birthright of allegiance to his Maker.

The lame, the deaf, the dumb, the blind, the sick, the sensual, I would save from the slavery of their own beliefs, and from the educational systems of the Pharaohs who hold the children of Israel in bondage.

I saw before me the Red Sea and the wilderness, but I pressed on, through faith in Truth, trusting this strong deliverer to guide into the land of Christian Science, where fetters fall, and the rights of the Spirit-man's

freedom are known and acknowledged. I saw the sick wearing out years of servitude to an unreal master, even the belief that the body governs, rather than Mind.

By universal consent mortal belief has constituted itself a law to bind mortals to sickness, sin, and death; but this custom of belief is misnamed material law, and the physician who upholds it is mistaken in his methods. The law of mortal mind, conjectural and speculative, should be void, should be trampled under foot by the higher law of immortal Mind, that created man for dominion instead of enslavement.

I saw that the law of mortal belief included all error, and must be exposed, denied, superseded; that the claims of illusion's slaves must be explained away, even as the oppressive State laws were disputed, and the slave taught his freedom.

The higher law of the Divine Mind must end human bondage, or mortals will go on as did the colored race, ignorant of their inalienable rights, and submitting to the most hopeless slavery; because their masters enforced ignorance as the accompaniment of servitude.

Let history record it, that Massachusetts succored a fugitive slave in 1853, and put her foot on a tyrannical prohibitory law, regulating the practice of medicine, in 1880. Had her sister States followed this example, and sustained our Constitution and Bill of Rights, it would have saved them from a departure from that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The oppressive State statutes touching medicine remind one of those

words of Madame Roland, as she knelt to a Goddess of Liberty erected upon a guillotine, "O Liberty, what crimes are committed in thy name!"

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made him free. Paul said, "I was free born." So should all men be. Justice and Truth make free; injustice and error lead into captivity.

Divine Science grasps the standard of liberty, and cries "Follow me; escape from the bondage of sickness, sin, and death." Jesus marked out the way. Citizens of the world, accept the glorious import of "the liberty of the sons of God," and be free! This is your divine right. Illusion, not law, has bound you, entangled your free limbs, crippled your capacities, defaced the tablet of your mind with error, enfeebled your body.

Causation is Mind, not matter. The body but expresses mortal mind. You possess this body and you make it harmonious or discordant, according to the images of thought impressed upon it. You embrace the body in thought, and should delineate your thoughts in health, not in sickness. You should banish the thought of disease, the idea that matter holds you in mystery and slavery. As immortal, you have a perfect, indestructible form. It is belief in mortality that makes your body discordant, according to the ignorance, fear, and belief that govern it.

If God had constituted material laws to govern man, which, disobeyed, make him ill, Christ could not have disregarded those laws by healing in direct opposition to them, and in defiance of the material condition, instead of through consultation with it.

The enslavement of man is not legitimate. It will cease when the freedom and God-given dominion of man are appropriated. Mortals will some day assert their freedom in the name of Almighty God. Then they will control their own bodies, apprehending Divine Science. Dropping their beliefs, they will behold harmony as the divine reality, and discord as the material unreality.

The evidence of the senses reverses the Science of Being, and establishes a reign of discord,—the power of sin, sickness, and death; but the great facts of Life, rightly understood, will defeat this trio of errors, with all their false witnesses, and reveal the kingdom of heaven, the reign of harmony to come on earth.

The earth's diurnal rotation is invisible to personal sense, and the sun seems moving from east to west. Until this false testimony of the senses is rebuked by study, it deludes the judgment and offers false evidence.

Science, reversing appearances, corrects them by the simple rule that the greater controls the lesser. The sun is the central stillness, and the earth, turning on its axis, revolves around it. Astronomical order, imitating the action of Principle and its reflection, is nearer the spiritual fact; and it is allied to Divine Science in its method of governing man and the universe.

Mind, supreme over all its formations and governing them all, is the central sun to its own systems of ideas, the Light and Life of all its own vast creation. Man is tributary to the Divine Mind. The mortal body is not the man, and is subject to the control of error.

The optical focus is proof of the illusion of material sense. On the eye's retina sky and tree-tops apparently join hands, clouds and ocean meet and mingle. Where

the finite and material drop the view, the infinite and spiritual extend and enlarge it.

The barometer, that little prophet of storm and sunshine, — denying the testimony of the senses, — points to fair weather in the midst of murky clouds and drenching rain.

To material sense the severance of the jugular vein takes away Life; but to spiritual sense, and in Science, Life goes on unchanged, being eternal. Temporal life is a false sense of existence. Science takes all evidence out of the hands of matter, and supports the substance of Spirit and the spiritual fact.

Science destroyed Ptolemy's purblind theory, that the earth is the astronomic centre, and revealed the true plan of the harmony of the spheres. Material sense, reversing the Science of Soul, would make mortal mind tributary to mortal body, and appoint certain sections of matter, such as brain, and nerves, as seats of pain and pleasure, whence matter reports to this mind its status of happiness or misery.

Our theories make the same mistake regarding Soul and body that Ptolemy made as to the solar system. They insist that Soul is in body, and Mind therefore tributary to matter. Science has destroyed the false theory as to the relations of the celestial bodies; and Science also will destroy the greater error as to our terrestrial bodies. The true idea and Principle of man will then appear.

Copernicus mapped out the stellar system; but before he spake, astrography was chaotic, and the heavenly fields unexplored. The Chaldean wise men read in the stars the fate of empires and the fortunes of men. No higher

revelation than the horoscope was to them displayed upon the empyrean, but earth and heaven were still bright, and bird and blossom were glad in the sunshine.

We have goodness and beauty to gladden the heart; but man, left to the hypotheses of material sense, unexplained by Science, would be as the wandering comet or desolate star, — "a weary searcher for a viewless home."

The Ptolemaic blunder could not affect the harmony of being, as much as the error relating to Soul and body, — which reverses the order of Science, and assigns to matter the power and prerogative of Spirit, so that man becomes the most inharmonious body of the universe.

The senses of Spirit are without pain and forever at peace. Nothing can hide from them the beauty of all things, the might and permanence of Truth. What a transient support is mortal joy, when the power of light and lens may end with a wound on the retina! But mortals can never lose the sight or sense of what is real.

The Spirit's eye need not be subordinate to geometric altitudes. Whatever is governed by God is never for an instant deprived of the light and might of Intelligence and Life.

We should never inquire into bodily condition, structure, or economy, if we followed the command of our Master, "Take no thought for the body;" but we should be masters of the body, dictate terms to it, and form and control it with Truth.

The compounded minerals, or aggregate substances that compose the earth, the relations constituent masses hold to each other, the magnitudes, distances, and revolu-

tions of the celestial bodies, are of no real importance when we remember they must all give place to the spiritual fact, by the translation of man and the universe from matter back to Spirit. Proportionately as this is done, will both man and the universe be found harmonious and eternal.

Material substances, geological calculations, all the paraphernalia of speculative theories (based on the hypothesis of Life and Intelligence located in matter) will ultimately vanish, swallowed up in the infinite cal culus of Spirit.

There is but one way to heaven, — harmony, — and Jesus showed us this way. Know no other reality than God and His reflection, no other consciousness of Life's demands, and rise superior to sin, sickness, and death — the so-called pains or pleasures of matter.

The notion of getting to heaven through the death of the body that never had Life, is to fancy that a second error will remedy the first; and that the illusion that Life is in matter may be cancelled by another illusion, that death takes Life out of matter. Spirit evolves all that is real. Form, outline, and color are ideas that Mind has expressed, and they never leave their spiritual and immortal basis for one transient and material.

When Columbus gave freer breath to the globe, ignorance and superstition chained the honest limbs of the brave old navigator, and disgrace and starvation stared him in the face; but sterner still had been his fate, if that discovery had undermined the favorite inclinations of sensualism.

Neither age nor accident interferes with the senses of Soul, and there are no other real senses. It is self-

evident that body has neither sense nor sensation of its own, that there is no oblivion of Soul or its faculties. Is Soul lost through sin? Then being and immortality are lost, with the faculties of seeing and hearing. But being cannot be lost while man exists.

Knowing that Soul and all its faculties are forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, bringing to light the action of the Eternal Mind on the erring mortal mind and body, to give a better understanding and harmony of being. He healed the sick and destroyed sin, by one and the same metaphysical process.

If it be true that nerves have sensation, that the eyes see and the ears hear, that matter has intelligence, then, when the body is dematerialized, those faculties must depart, and are not immortal as Mind; whereas the fact remains, that only through dematerialization can these faculties be immortal.

The material senses and Adam (represented in the Scriptures as formed from dust) are figurative and return to dust, to the nothingness of a belief disavowed. They go out as they came in, for they are still the error, and not the Truth of being. When the spiritual sense, and not the material, conveys the impressions of Mind to mortals, then being will be understood, and found to be harmonious.

We bow down to matter, and entertain finite thoughts of God, even as does the pagan idolater. We fear and obey what we consider a material body, more than we do a spiritual God. Modern knowledge, like the original tree of knowledge, multiplies our pains. Our illusions would rob God and slay man; and then would

spread their table with cannibal titbits, giving thanks meanwhile.

Scripture informs us that "with God all things are possible;" but common theories practically deny this, and make healing the sick possible only through matter. Our theories may be false, but the Scripture is true. Christianity is not dishonest, but other religions may be.

The attempts to conciliate society, and gain dominion over mankind, are weaknesses of the world. He that leaves all for Truth has left popularity and gained Christianity, but the material belief is slow to acknowledge what the spiritual fact includes.

The cross is the central emblem of history, and the loadstar to the demonstration of Christian healing, whereby sin and sickness are destroyed. History repeats itself; the sects that endured the lash of their predecessors, in their turn bestow it upon those who are in advance of themselves.

We worship spiritually only as we worship less materially. Spiritual worship is Christianity; material worship is idolatry. Judaism and ritualism are but types and shadows of true worship. "The true worshippers shall worship the Father in Spirit and in Truth."

The substance of all devotion is the demonstration of Love. Our Master said, "If ye love me, keep my commandments." We cannot fill vessels already full. They must first be emptied. Let us empty ourselves of error. When the sun shines, let us not hug closely our tatters about us.

To empty mortal mind of error is to pour in Truth through the floodgates of Science. The Christianity

that Jesus introduced was not a creed or an observance, nor a special gift from a personal Jehovah; but it was the demonstration of a Divine Principle, casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration thereof.

The uselessness of drugs, the emptiness of knowledge, the nothingness of matter and its imaginary laws, are apparent as we rise from the rubbish of belief to the acquisition and demonstration of spiritual understanding. In the silent sanctuary of Soul are voices of solemn import, but we heed them not. When the supposed pleasures and pains of sense pass away, that is a sign of the burial of error and the resurrection to spiritual understanding.

Anciently the followers of Christ, or Truth, measured Christianity by its power over sickness, sin, and death; but modern religions omit all but one of these claims, — the power over sin. We must seek the undivided garment, the whole of Christianity, as our first proof of Science, for that alone gives it.

This limited volume can do but little justice to so mighty a theme, for systematic teaching, and the student's own experience in practice, are requisite for its comprehension. Some individuals assimilate Truth more rapidly than others; but I never graduated a single student (obedient to my directions) who did not heal the sick, and add continually to his store of understanding and success.

If the student goes away to practise those teachings only in part, dividing his interests between God and Mammon, and substituting his own views for mine, he will reap what he has sown, and perhaps call me a

hard master. Whoever would demonstrate the healing of Christian Science must abide by my rules; heed every statement, and advance from the rudiments laid down. There is nothing difficult or toilsome in this task, when the way is pointed out, but sincerity and earnestness alone win the prize.

Christian Science is not an exception to the general rule, that there is no excellence without labor in a direct line. One cannot scatter fire, and at the same time defeat the enemy. To pursue other vocations, and at the same time advance rapidly in the demonstration of this Science, is not possible.

You should practise what you know well; and you will then advance in proportion to your honesty and fidelity, — qualities which insure success in this Science as in all others; but it requires a higher understanding to teach this subject properly and correctly, than to heal the most difficult case.

Motive and act are not rightly valued until understood. It is well to wait until those whom you wish to benefit are ready for the blessing. Science is changing individual character, as well as the material universe.

Self-love is a materialism, more opaque than atomic solidity. Yielding patient obedience to a patient God, I labor to dissolve, with the universal solvent of Truth, the adamant of error in self-will, self-justification, and self-love; for these war against spirituality and are the law of sin and death.

It is a question to-day, whether the ancient inspired healers understood the Science of Christian healing, or whether they caught its sweet tones, like the natural

musician, without being able to explain them. So divinely imbued were they with the Spirit, that the letter could not hinder them; and the letter, without the Spirit, would have made void their example. There is no question but what Jesus understood Christian Science, and taught its Divine Principle to his students. The basis of a right action is right thought. Both should be understood, or you may lose both.

The point, beyond faith, is to find the footsteps of Truth, the way in Science to health and holiness, — to reach the Horeb height where God is revealed. The corner-stone of this spiritual building is purity.

The baptism of Spirit washes the body of all the impurities of flesh, and signifies that such as see God are approaching spiritual Life and its demonstration, — healing the sick and destroying error.

It were "as easy for a camel to go through the eye of a needle," as for a mortal to enter the kingdom of heaven, become immortalized, without spiritual baptism and regeneration. It is only a question of time "when all shall know this, from the least unto the greatest." Denial of the claims of matter is a footstep towards the joys of Spirit, — man's freedom, and triumph over the body.

The sensualist's treasures are laid up "where moth and rust corrupt." Mortality is their doom. Sin breaks in upon them, and robs their fleeting joys. The sensualist's affections are imaginary, whimsical, unreal, even as his pleasures are. Falsehood, envy, ambition, hypocrisy, malice, hate, steal away the treasures of earth. Stripped of its exteriors, what a mocking spectacle is error.

To unloose the sandals of Truth, error must grow meek. To ascertain our progress, we have to learn what is our God, where are our affections, whom do we acknowledge and obey. If we progress, God will be nearer, dearer, and more real to us. Matter will then yield its claims to Spirit. The objects we pursue, and the Spirit we manifest, reveal our standpoint, and what prizes we are winning.

Mind is the seat of motive. It forms character and produces every action of the body. If action proceeds from the unerring Divine Mind, it becomes harmonious. If it comes from erring mortal mind, it is discordant, producing sin, sickness, death. Those two opposite sources never mingle in fount or stream. The perfect Mind sends forth perfection, for its source is God. Imperfect mind sends forth its own resemblances, of which the wise man said, "All is vanity."

Take away wealth, fame, and the organizations of society, — that weigh not one jot in the balance of God, — and we get clearer views of humanity. Break up clans, level wealth with honesty, let worth be decided by wisdom, and we get the better view.

The wicked man is not the master of his upright neighbor. Let it be understood that success in error is defeat in Truth. The watchword of Christian Science is, "Let the wicked forsake his way, and the unrighteous man his thoughts."

The voices of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, demolishing in their course all error, and establishing the kingdom of heaven on earth. Truth has been uttered. It only needs to be practised.

Peals that should startle the dream of error, and waken the slumbering thought, are measurably unheeded; but the last trump has not sounded, or this would not be so. Marvels, calamities, sin, will much more abound, as the understanding urges its resisted claims on mortals. But the aggravation of error foretells its doom, — foreshadows the nearness of Truth; and that Truth will overturn, until "He whose right it is shall reign." Longevity is increasing and sin will diminish, for the world is feeling the alterative effect of Truth through every pore.

The question convulses the world: "What is Truth?" Many are willing to meet this inquiry with the assurance of understanding; but more are trying to "give it pause," blinded by their old illusions. The blind lead the blind, and both fall into the ditch.

The efforts of error to answer this question by some *ology* are vain. Reason and free thought, the accompaniments of approaching Science, cannot be put down; they will purge humanity and supplant the doctor's pills.

In the march of generations the banner of progress is unfurled. The kingdoms of this world will fight, and command their sentinels not to let Truth pass the guard until it subscribes to their creeds and systems. Truth, heeding not the pointed bayonet, marches on; and there is a little tumult and some rallying to its standard. How true the poet's prophecy: —

> Thou must walk on, however man upbraid thee,
> With him who trod the wine-press all alone;
> Thou wilt not find one human hand to aid thee,
> One human heart to comprehend thine own.

You may know that Truth is leading, by the fewness and faithfulness of its followers. Their work is quiet, like the "little leaven which a woman hid in three measures of meal."

A higher and practical Christianity, capable of meeting the want of mortals in sickness and in health, stands at the door of the age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh as of old to the patriarch at eventide?

Truth hoists the standard of freedom. It bears the elements of liberty. On its banner is the motto, "Slavery is abolished." No power can withstand Divine Wisdom. What is this supposed power that opposes itself to God? Whence cometh it? What is it that would bind man with iron shackles to sickness, sin, and death? The power of God bringeth deliverance to the captive. Whatsoever enslaveth man is opposed to the divine government.

There is no power apart from God. Omnipotence is all-powerful; and to acknowledge any other power is to dishonor God. The humble Nazarene rebelled against the supposition that sin, sickness, and death have power. He proved them powerless. It should have humbled the pride of the priests to behold the demonstration of Christianity so excel the influence of their ceremonies and dead faith.

If Mind is not the master of sin, sickness, and death, they are immortal; for it is proven already that matter has not destroyed them; that, on the contrary, it is their basis and support.

I hope, dear reader, I am leading you into the understanding of your divine rights and heaven-bestowed

harmony; that, as you read, you see there can be no power (outside of erring mortal mind and your own belief) able to make you sick or a sinner, and that you are conquering this lie. Knowing this, you will assert your prerogative to overcome the belief that you are sick.

The body is inanimate, inert, mindless. If you are believing and doing wrong knowingly, you can at once change your course and do right. So if you believe yourself sick, you can in like manner alter this wrong belief and action. Be faithless as to any supposed necessity for sin, sickness, or death; knowing, as you ought to know, that God never made, or caused to be obeyed, a law of sin, of sickness, or of death. Each of those the law of God destroys, for it is the law of Life instead of death, of harmony instead of discord.

It is vain to plead ignorance of this Divine Science that destroys all human discord, when you can readily acquire its understanding and demonstration. It is foolish to say that you doubt if there is a Divine Science in perfect harmony with God, its Principle (a Science which, understood and demonstrated, would destroy all discord), when you admit that God is omnipotent; for from this premise it follows that good, and its sweet concords, have all power.

There is no place or opportunity in Science for error of any sort. Every day makes its demands upon us for higher proofs, rather than professions, of Christianity, for this is the part of progress; and progress is the law of God, and His law demands only what we can meet and fulfil.

Mind is perpetual motion. Its symbol is the sphere.

The rotations and revolutions of mortal mind are ever going on, though often unconsciously. Mortals move onward towards good or evil, as time glides on. If not progressing, the past must be repeated until its poor work is effaced and rectified. If at present satisfied with wrong-doing, we must become dissatisfied with it. If at present content with idleness, we must loathe this leisure.

In this undoing of the errors of sense, here or hereafter, one must pay the utmost farthing, in order to bring the body into subjection to Spirit. Unwinding one's snarls, learning from experience, dividing (through pangs unspeakable) between error and Truth — these are the divine methods of paying the wages of sin.

"Those whom He loveth He chasteneth." He who knows the demands of Divine Science, and yet refuses obedience thereto, shall be beaten with many stripes.

Vegetarianism, homœopathy, and hydropathy have diminished drugging; but if drugs are an antidote to disease, why lessen the antidote? If drugs are good things, is it safe to say that the less you have of them the better? If drugs possess intrinsic curative qualities, those qualities must be mental. Who named them, and what made them good or bad, beneficial or injurious to mortals? Matter is not self-creative, being unintelligent; and mortal mind constitutes the only power a drug can possess.

Christian Science is sunlight to the body. It invigorates and purifies. It acts as an alterative, neutralizing error with Truth. It changes the secretions, expels humors, dissolves tumors, relaxes rigid muscles, restores carious bones to soundness. The effects of this Science

are to stir the human mind to a change of base, whereby it may yield to the Divine Mind.

Wrong and right will be at strife until victory rests on the side of immutable right. Mental chemicalization (to coin a word) follows the explanation of Truth, and a higher basis is won; but with some individuals the morbid moral and physical symptoms constantly reappear. I have never witnessed as decided effects from the use of material remedies as from the spiritual.

There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their central doctrine teaches belief in a mysterious and supernatural God, and in a supernatural all-powerful devil.

Another class of people, still more unfortunate, are so depraved that they appear to be pictures of innocence, uttering a falsehood while looking you blandly in the face, and never failing to stab benefactors in the back.

A third class of thinkers build with solid masonry, are generous, lofty, and open to the approach and recognition of Truth. To teach Christian Science to such as these is no task. They are not inclined longingly to error, or prone to whine over the demands of Truth.

Society is a silly juror, listening only to one side of the case. Honesty often comes too late to a verdict. People with work to do have no time to gossip with law or testimony. To reconstruct timid justice, and place the fact above the falsehood, is the work of time.

To talk rightly and live wrongly is foolish deceit, doing one's self the most harm. The best detective of individual character is the first impression made on a mind that is attracted or repelled according to personal merit or demerit.

The impure are at peace with the impure. Only virtue is a rebuke to vice. A Christian Scientist dealing with the sick or the sinful, and not improving the health of the one or the morals of the other, is at fault, — a Scientist only in name.

Some people yield more slowly than others to the touch of Truth. They seldom yield without a struggle, and often are reluctant to acknowledge that they have yielded ; but unless this is done, the evil will boast itself above the good.

Certain minds meet only to separate through simultaneous combustion. They are enemies without the preliminary offence.

Walking in the light, we are accustomed to it and require it; we cannot see in darkness; but eyes accustomed to darkness are pained by the light.

The floral apostles are hieroglyphics of Deity. Flowers and stars teach grand lessons. The stars make darkness beautiful, and the leaflet turns naturally towards the light.

Outgrowing the old, fear not to put on the new. Your course may provoke envy, but will attract admiration also. When error confronts you, withhold not the rebuke or explanation that destroys it. Never breathe an immoral atmosphere, unless in the attempt to purify it.

Right is radical. We soil our garments with conservatism, and have to scrub them clean. When the spiritual sense of being unfolds its harmonies to you, take no risks in the policies of error. Better is a frugal meal with contentment and virtue, than luxury with vice.

Each individual has some influence. Let that weight be thrown into the right scale. The baneful effect of evil associates is less seen than felt. The inoculation of evil human thoughts ought to be understood and guarded against.

The teachers of our private and public schools should be selected with as direct reference to their morals as to their learning. Nurseries of character should be strongly garrisoned with virtue and truth. School examinations are one-sided. Not so much a classical education, as a moral and spiritual, lifts one higher. The pure and uplifting thoughts of the teacher, constantly imparted to her pupils, reach higher than the heavens of astronomy; while the debased and unscrupulous mind, though set with gems of scholarly attainment, imparts no lustre, but degrades the characters it should inform and elevate.

Physicians, whom in their helplessness the sick employ, should be guardians of virtue. They should be also wise spiritual guides, when material things fail to give ease or hope. To the tremblers on the brink of death, who understand not the Truth that could heal them, such physicians should be able to teach it; that when the mind is willing and the flesh weak, they may become able to plant their feet upon the rock Christ Jesus, even the basis of spiritual power.

Clergymen, standing on the watch-towers of the world, should uplift the standard of Truth fearlessly. They should so raise their hearers spiritually, that those hearers shall love to grapple with a new idea and unshackle their own thoughts. Christianity, rather than popularity, should stimulate labor and progress. Life should

emanate from the pulpit, and never be strangled there. A special privilege is vested in the ministry. How shall it be used? Sacredly, — in the interests of the individual, not of sect.

Children should obey their parents. Insubordination is a growing evil that blights the buddings of self-government. Parents should teach their children at the earliest possible period the truth of health and holiness. They are more tractable than adults, and will learn to love the simple verities that make them happy and good. Says Charles Swain: —

> Men are agents for the future;
> As they work, so ages win —
> Either harvests of advancement,
> Or the products of their sin.

The power of will should be exercised only by the higher faculties, and curbed by the sentiments, or it will hold the reins, misguide the judgment, and let loose the lower propensities. To guard and govern thought is the province of the higher faculties, acting upon the body beneficially.

Will-power is capable of all evil. It can never heal the sick, for it is the prayer of the unrighteous; while the exercise of the higher sentiments — hope, faith, joy — is the prayer of the righteous. This prayer, governed by Science instead of sense, heals the sick.

Mozart and Beethoven experienced more than they expressed. The rapture of their grandest symphonies was never heard. They were musicians before the world knew it. Mental melodies, and strains of sweetest music, precede notes, or conscious sound.

Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either harmony or discord, as the hand that sweeps over it is human or divine.

Whatsoever inspires with Wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort that fall from the Master's table, feeding the hungry and giving living waters to the thirsty. Spiritual draughts are healing, while material lotions interfere with Truth, even as ritualism and creed hamper the Spirit. If we trust one we distrust the other.

Physics act against metaphysics, and *vice versa*. When mortals leave the lower for the higher basis of action, medicine loses its power to heal. It has no innate power. Unsupported by the faith of illusion, it becomes powerless.

Mortal mind conceives of the liquid or the solid, and then classifies its thoughts materially. Their immortal and spiritual facts exist above and beyond this mortal and material belief. Good is self-existent and self-expressed, though indefinable as a whole, and every step towards goodness is a departure from the material basis and a tendency toward Spirit. Material theories, creeds, and codes partially paralyze this attraction toward Spirit — the infinite, harmonious, and eternal — by an opposite attraction towards the personal, finite, temporary, and discordant.

Footsteps of progress and spiritualization greet us on every hand. Systems of drugging are losing their hold on matter, and so letting in the higher stratum of mortal mind. Homœopathy, a step in advance of allopathy, is

doing this. Matter is going out of medicine, and mortal mind — of a higher attenuation than the drug — comes into the pellets.

Metaphysics, as in Christian Science, is the next stately step beyond homœopathy. There matter disappears from the remedy, and Mind takes its rightful place. Homœopathy takes mental symptoms largely into consideration in the diagnosis of disease. Science deals wholly with the mental cause, in judging and destroying disease. It succeeds where homœopathy fails, solely because the principle of healing is Mind, and the whole force of the mental element is employed in Science, never sharing its rights with weaker matter.

The human mind acts the more powerfully to offset the discords of matter (the ills of flesh) in proportion as it puts less weight into the material scale and against Spirit, — against its own interests. Homœopathy diminishes the drug. Its potency increases as the drug disappears.

Metaphysics, as in Christian Science, exterminates the drug, and employs Mind alone as the curative Principle, — this Divine Mind having all power. The pharmacy of homœopathy mentalizes a drug with such high attenuation of belief that it becomes more like mortal mind than its substratum, matter, and its power to heal is proportionately increased.

As the crude footprints of the past lose themselves in the dissolving paths of the present, we should understand the Science that governs these results, and plant our footsteps on firmer ground. Every so-called pleasure of sense gains a higher or lower definition, with the lapse of time. This unfolding should be painless

progress, attended by love and peace, instead of envy and pride.

We should unclasp our beliefs gently, become more familiar with health than sickness, and never admit a thought of discord. We should dismiss those unpleasant guests — sin, sickness, and death — from mortal mind, in order to guard the body from them as watchfully as we bar our doors against the approach of thieves and murderers.

If proper ward were kept over the human mind, the lazar-house, the dismal cell, and the slaughter-house of infamy would be emptied. We must begin with mortal mind, and empty that of crime, or crime will never cease. Criminal codes are inadequate to educate the moral thought.

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and make it perchance after a model unknown to herself, "according to the pattern shown in the mount;" or perhaps diviner influences raise it higher. Hence the importance of Christian Science, wherefrom we learn the One Mind, the availability of good, and the remedy for every woe.

The world would collapse without the Intelligence that holds the winds in His grasp. Neither philosophy nor scepticism can efface the Science that reveals Mind through its wondrous works. The immortal sense of His power enhances it. Nearness, not distance, lends enchantment to this view.

That instinct is better than misguided reason, even inanimate nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands

as Nature's untired worshippers. The snowbird sings and soars amid the blasts, has no catarrh from wetting his feet, procures his summer residence with more ease than a nabob.

The atmosphere of earth, more kind, leaves catarrh to the atmosphere of mortal mind. Nothing but mortal belief gives colds and coughs, or circulates contagion. Mortal mind produces its own phenomena, and then charges them to something else; like a kitten glancing into the mirror at herself, and thinking she sees there another kitten.

Nerves are not the source of pain or pleasure. We suffer or enjoy in our dreams, but this pain or pleasure is not communicated through a nerve. A tooth extracted sometimes aches again in belief, and the pain seems in its old position. A limb amputated has continued to pain the owner's belief. If the sensation of pain in the limb can return, and be prolonged, why could not the limb reappear?

Why need pain come sooner than pleasure to this mortal sense? Because the memory of it is more vivid. I have seen an unwitting attempt to scratch the end of a finger which had been cut off for months. When the nerve is gone that we say occasioned pain, and yet the pain remains, it proves sensation to be in the human mind, not in matter. Reverse the case, take away this mind instead of a piece of the flesh, and then nerves have no sensation.

When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, that heals, and according to this faith will the effect be. Take away the individual confidence in the drug, and

you have not yet divorced it from the general faith. The chemist, the botanist, the druggist, the doctor, the nurse, equip the medicine with their faith, and the majority of believers rule. When the general belief endorses the inanimate drug as doing this or that, individual dissent or faith is but a minority belief, governed by the majority.

The quotient, proving that numbers have been divided by a fixed rule, is not more unquestionable than the scientific tests I have made of the effects of Truth upon the sick. The counter-fact, relative to any disease, is required to cure it. The counteracting argument of Truth is designed to rebuke and destroy sin. Why should Truth not be equally efficient in sickness, which is a result of sin?

Perfection in the midst of imperfection is seen and acknowledged only by degrees; the ages must slowly work up to it. The universal belief in physic weighs against the mighty truths of metaphysics. The general belief, that sustains medicine, and produces all its results, works against Christian Science; and the percentage of power on the side of this Science must mightily outweigh that of physic, in order to heal a single case of disease.

The Divine Principle that made harmless the poisonous viper — delivered from the boiling oil, the fiery furnace, the jaws of the lion — can heal the sick, and triumph over sin and death. It crowned the demonstrations of Jesus with unsurpassed power and Truth. But "the same Spirit which was in Christ Jesus" must always accompany the letter of Science, in order to confirm and repeat the ancient demonstrations of prophet

and apostle. If those wonders are not repeated to-day, it is not so much from lack of desire as from lack of spiritual understanding.

A clergyman adopted a diet of bread and water to increase his spirituality. Finding his health failing he gave up his abstinence, and recommended others never to try dietetics for growth in grace.

I knew a woman who, when quite a child, adopted the Graham system to cure dyspepsia. She ate bread and vegetables only, and drank nothing but water for many years. Her dyspepsia increasing, she decided that her diet should be more rigid, and thereafter she partook of but one meal in twenty-four hours, this meal consisting of only a thin slice of bread, without water. Her physician recommended, with this ample meal, that she should not wet her parched throat within three hours subsequent to eating. After passing many weary years in hunger, in weakness, almost in starvation, she made up her mind to eat freely and die, having exhausted the skill of the medicine-men, who kindly informed her that death was indeed the only alternative. At this point Christian Science saved her, and she is now in perfect health, without a vestige of the old complaint.

She learned that suffering and disease are the self-imposed beliefs of mortals, and not the facts of being — that God never made disease, or a law that ordains fasting as a means of health. Hence semi-starvation is not acceptable to wisdom; and it is equally far from Science, in which Soul governs sense. These truths, opening this woman's eyes, relieved also her stomach, and she ate without suffering, giving God thanks. But she never

again enjoyed her food as she had expected to when she was the slave of matter — thinking of the flesh-pots of Egypt, feeling the hunger of childhood, and undisciplined by self-denial.

The new-born understanding — that neither food nor the stomach, without the consent of mortal mind, could make her suffer — brought with it another lesson, namely, that gustatory pleasure is a sensuous illusion, an illusion that diminishes as we understand our spiritual being and ascend the ladder of Life.

This woman learned that food neither strengthens nor weakens the body, — that mind alone does this. True, mortal mind has its material methods of doing it; one of which is to say that proper food supplies nutriment and strength to the human system. She learned also that mortal mind makes a mortal and sickly body, because it governs it with mortal opinions.

Food had less power to help or to hurt her, when availing herself of the fact that Mind governs man, and she had less faith in the so-called pleasures or pains of matter. Taking less thought about what she should eat or drink — consulting the stomach less, and God more, about the economy of living — she recovered strength and flesh rapidly. For many years she had lived, as was believed, only by the strictest adherence to hygiene and the use of drugs, continuing ill all the time. Now she dropped drugs and rules, and was well.

She learned that a dyspeptic was very far from the image and likeness of God, — having "dominion over the fish of the sea, the fowls of the air, and the beasts of the field," — when eating a bit of animal flesh could overpower her. She finally concluded that God never made

a dyspeptic, while vegetarianism, hygiene, and physiology *had* made her one, contrary to His commands.

The cure, alike for dyspepsia and sin, is to consult matter less and God more, and to eat what is set before you, "asking no questions for conscience' sake."

The belief that fasting or feasting makes man better morally, or physically, is one of the fruits of the "tree of knowledge," of which God said, "Eat not of them, lest ye die." Mortal mind forms all conditions of the mortal body, and controls the stomach, bones, lungs, heart, and blood, as directly as the volition of will moves the hand.

We hear it said: "I exercise daily in the open air. I take cold baths, — perhaps to overcome a predisposition to take cold, — and yet I have continual colds, catarrh, and cough." Such admissions ought to open people's eyes to the inefficacy of hygiene, and induce them to look in other directions for cause and cure.

Some invalids are unwilling to know the facts of their case, or hear about the fallacy of matter and its supposed laws. They would devote themselves a little longer to their material gods, clinging to their belief of life and intelligence in matter, and expecting this error to do for them more than they are willing to admit the only living and true God can do. Impatient with your explanation, unwilling to investigate the Science of Mind that would rid them of their complaints, they hug false beliefs and their delusive consequences.

Does God send sickness, giving the mother her child for the brief space of a few years, and then taking it away by death? Is God creating anew what He has already created? The Scriptures are definite on this point — that His work was *finished* and was *good*.

Omnipotent and Infinite Mind made all and comprehends all. This Mind is not always making mistakes, and subsequently correcting them. God is not causing the mother to weep over the loss of her child, and giving the little one no space for experience.

When will the error of Life in matter — and of sin, sickness, and death as creations of God — be unmasked? When will it be understood that matter has no intelligence, life, or sensation, and that the opposite belief is the prolific source of all suffering? God created all through Mind, and made all perfect and eternal. Where then is the necessity for recreation or procreation?

Is there any birth or death for man who is the perfect image and likeness of Spirit? Instead of God's sending sickness or death He destroys them, and brings to light immortality.

Christianity will at length demonstrate that great fact, as once it did in Jesus, by healing the sick and triumphing over death. He never taught or illustrated (by his method of healing) that drugs, food, air, and exercise either make a man healthy, or can destroy his life. He placed the condition of man's harmony in Mind, not in matter, and never tried to make of none effect the sentence of God that sealed His condemnation of sin, sickness, and death.

Is it not the professional reputation and emolument, rather than the dignity of God's laws, that many leaders regard? Do not inferior motives induce their infuriated attack on all who reiterate Christ's teachings, in support of his example of healing?

The Bible teaches transformation of the body by the renewal of Spirit. Take away the spiritual signification

of Scripture, and that compilation can do no more for mortals than moonbeams to melt a river of ice. The error of the age is preaching without practice.

The finger-posts of Divine Science point the way our Master trod, and require of Christianity the proof (rather than the profession) that he required. We may hide spiritual ignorance from the world, but can never gain the Science of spiritual Life, and its demonstration, through ignorance or hypocrisy.

Sin is thought before it is acted. You must master it in the first instance, or it will master you in the second. Jesus declared, that to look with desire on forbidden objects is to break a moral precept. He laid great stress on the action of the human mind, unseen to the senses.

Evil thoughts and aims reach farther and do greater harm than visible crimes. Evil thoughts, lusts, and malicious purposes, going forth, like wandering pollen, from one human mind to another, find inadvertent lodgment, unless virtue and Truth build a strong defence. Better suffer a doctor infected with small-pox to attend you, than be treated mentally by one who obeys not the Christian requirements of Science.

Fettered by sin yourself, it is difficult to free another from the fetters of disease. With your own wrists manacled, it is hard to break another's chains. But a little leaven ferments the whole mass. A grain of Christian Science does wonders for the sick, so omnipotent is Truth; but more of Science is needed.

If the student adheres strictly to my teachings, and does not venture to break the rules of Christian Science, he cannot fail of success in healing. It is Science to do

right, and nothing short of right-doing has any claim to the name.

The spiritual and material are at variance, from the very necessity of their oppositeness. In this world mortals are unacquainted with the reality of existence, because matter and mortality are not its realities.

We are sometimes taught that darkness is as real as light; but Science affirms darkness to be but the absence of light, wherein it loses all reality. Thus it is that sickness, sin, and death (the acme of moral and physical darkness) are unreal, because they have no light, no God.

Science reverses the entire evidence of the senses with divine proof. Every quality and condition of mortality is lost, swallowed up in Immortality. Immortal man is the antipodes of mortal man, in origin, existence, and his relation to God.

Socrates, understanding the superiority and immortality of good, feared not the hemlock poison. Even the faith of his philosophy spurned timidity for the mortal body. Having sought his spiritual estate, he recognized the immortality and supremacy of Spirit, and the nothingness of matter. The ignorance and malice of the age would have killed the venerable philosopher, for his faith in Soul and his indifference to the body.

Who shall say that man is alive to-day, but is to-morrow dead? What has touched Life, God, to such strange issues? Here theories cease, and Science rolls back the mystery and solves the problem of man. Error bites the heel of Truth, but cannot kill it. Truth bruises the head of error, and crushes it. Spirituality lays open siege to materialism. On which side are we fighting?

The wrong done another reacts most heavily against one's self. Right adjusts the balance sooner or later. Sooner think to make evil good, than to benefit yourself by injuring others. Man's moral mercury, rising or falling, registers his healing ability.

To "come out from the world and be separate," as the Scriptures command, is to incur society's frown; but, more than its flatteries, society's scorn enables one to be Christian. Losing her crucifix, the Catholic girl said, "I have nothing left but Christ." "If God is for us, who can be against us?"

To fall away from Truth in times of persecution shows that we never understood Truth. From the bridal-chamber of Wisdom there will come the warning, "Ye cannot enter now." Unimproved opportunities must rebuke us when we would claim suddenly the benefits of an experience that is not ours, attempting to reap the harvest we have not sown, and to enter unlawfully into the labors of others. Truth often remains unsought until, suffering severely from error, we seek this remedy for human woe.

You say, "Toil fatigues me." But what is this *you* or *me?* Is it muscle or mind? Which one is tired and so speaks? Without mind, could the muscles be tired? Do the muscles talk, or do you talk for them? Matter is non-intelligent. Mortal mind does the talking, and that which affirms it to be tired first made it so.

The immortal Divine Mind is the only lawgiver. Human mind arouses mortal and discordant beliefs. The scientific and permanent remedy for fatigue is to learn the power of Mind over any illusion of weariness in matter, in which there is really no sensation, and so destroy this illusion.

Treat a belief of sickness as you would sin, with sudden dismissal. Resist the temptation to believe in matter as superior to Spirit. The Scriptures admonish us to "run and not be weary, walk and not faint." The meaning of that passage is not perverted in its application to moments of fatigue, for the moral and physical are one in their results. When we wake to the Truth of being, all error, pain, weakness, weariness, sorrow, sin, and death, will be unknown, and the dream be forgotten. My method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme.

That scientific methods are above all others is seen in their effects. When you once conquer a condition of the body through Mind, that condition recurs less frequently, and its ills diminish until they finally disappear. When the Mind once gives rest to the body, the next toil will fatigue you less, for you are working out your problem in Science; and in proportion as you understand the control Mind has over the body, will you demonstrate it.

You would not say that a wheel is fatigued; and yet the body is just as material as the wheel. Setting aside what the human mind says of the body, it would never be weary, any more than the inanimate wheel. Understanding this great fact rests you more than hours of repose.

We hear a sweet melody and misunderstand the science that governs it. The sick who are healed through Metaphysical Science — not comprehending the Principle of the cure — may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor that is due. Entire immunity from suffering

cannot be expected at this period of time, only some abatement of suffering and sin; but these beginnings are in the right direction.

In mathematics we do not multiply where we should subtract, and then say the product is correct. No more can we say, in Science, that muscles give strength, that nerves give pain or pleasure, or that matter governs, and then expect that the result will be harmony. Not muscles, nerves, or bones, — but Mind determines the condition of the body.

When this is understood we shall never affirm of the body what we do not wish to be true of it. We shall not call the body weak if we would have it strong, when we know that the belief in feebleness must obtain in the human mind before it can be made manifest on the body, and that the destruction of the illusion will be the removal of its effect. Science includes no rule of discord, but governs harmoniously the universe and man.

Arctic regions, the sunny tropics, the everlasting hills, the winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, — all declare the mighty supremacy of Mind. In the order of Science, wherein the Principle is not in matter which it governs, all is one grand concord. Change this statement, — suppose Mind to be in matter, or Soul in body, — and you lose the keynote of being, and there will be discord continually.

The head is supposed to say, "I am pained;" the stomach, "I am nauseated;" the liver, "I am morbid;" and the body, "I am ill." The physical reports of sickness may combine with the physical reports of sin, and

say, "I am malice, lust, appetite, envy, hate;" and what renders both cures difficult is, that the human mind is the sinner, disinclined to correct his own faults, and believing that the body can be sick independent of this mind, and that the Divine Mind has no jurisdiction over it.

Why pray for the recovery of the sick, if you are without faith in God's willingness and ability to heal? Believing in that, why substitute drugs for Almighty power, or employ a doctor to go contrary to His will?

The Scripture says, "In Him we live, move, and have our being." What then is this implied power, independent of God, that causes disease and cures it, — what is it but an error of belief, and a law of mortal mind, wrong in every sense, embracing all sin, sickness, and death. It is the very antipodes of Immortal Mind and spiritual law. It is unlike the character of God, good, to make man sick, and then leave him to heal himself, — for Spirit to produce disease, and leave the remedy with matter.

God can no more produce sickness than good can end in evil, or health occasion disease. Good never made sin for an experiment, or caused a result by first constituting that which produced it, and then punishing the sin it made possible. Evil is not supreme, good is not helpless; nor is a law of matter primary, and a law of Spirit secondary.

Body is not first, and Soul last, nor is evil mightier than good. The Science of Being repudiates self-evident impossibilities, or the amalgamation of Truth and error in cause or effect. It separates the tares and wheat in time of harvest.

The clay cannot reply to the potter. The head, heart, lungs, and limbs do not inform us that they are dizzy, diseased, consumptive, or lame. If this information is given, mortal mind has given it. Neither immortal and unerring Mind, nor so-called matter, — the inanimate substratum of mortal mind, — can carry on such telegraphy; for God is too pure to behold iniquity.

Truth has no consciousness of error. Love has no sense of hate, and Life no partnership with death. Truth, Life, and Love are a law of annihilation to aught unlike themselves, because they declare nothing except God.

Sickness, sin, death, are not the true and good; they are the false and erroneous, that Truth never created. Perfection is not the life of imperfection. Because God is good, and the fount of all being, He does not produce moral or physical deformity. Therefore it was not produced in Truth, but is illusion, the mirage of error. Divine Science reveals this grand fact. On its basis Jesus demonstrated Life, by overcoming sin, sickness, and death, never yielding them obedience.

There is but one primal Cause; therefore there can be no effect from any other cause; and there can be no actual reality in anything which proceeds not from this great and only Cause. Sin, sickness, and death are not the Science of Being. They are the fruits of error, and show the absence of the real.

The scientific fact is the spiritual fact of all things. The spiritual fact, duplicated in the action of man as well as the universe, presents harmony, the ideal of Truth. If scientific fact be inverted, the opposite discord appears, which bears no resemblance to reality.

The only evidence of this appearing is obtained from the material senses, that afford no evidence of God, Spirit, or spiritual creation. They define all things materially, and have only a finite and personal sense of Deity.

This so-called mind acts against itself, and is self-destructive, in obedience to the immutable law of Spirit. Hence those words of our Master, "Every kingdom divided against itself is brought to desolation." Error "soweth the wind and reapeth the whirlwind."

What is termed matter, being unintelligent, cannot say, "I suffer, I die, I am sick, or I am well." It is mortal mind that speaks thus, and which appears to fulfil its own statement. To mortal sense, sin and suffering continue unto the end; but immortal sense includes no evil or pestilence. Because it has no error of sense, and no sense of error, it is immortal.

If God makes man sick, sickness must be good; and its opposite, health, must be evil; for all that He makes is good, and will stand forever. The transgression of a law of mortal mind brings the belief of sickness. The remedy is Truth, not matter. If the transgression of God's law produces sickness, it is right to be sick; and we cannot if we would, and should not if we could, annul the decrees of Wisdom.

If sickness is real, it belongs to Truth and Immortality. If true, it is a part of Truth; and would you attempt, with drugs or without them, to destroy a quality or condition of Truth? But if sickness or sin is illusion, —and waking from this mortal dream will bring to light health, holiness, and immortality,—then this awakening is Christ, or Truth, casting out error, and healing the

sick. This is the salvation that cometh through the Divine Principle demonstrated by Jesus.

The sculptor turns from the marble to his model, to perfect his conceptions. We are all sculptors, working at various forms, moulding and chiselling our thought. What is the model before mortal mind? Is it imperfection, joy, sorrow, sin, suffering? Have we not accepted the material model? and are we not reproducing it, aided in our work by vicious sculptors of hideous forms? Do we not hear, from all mankind, of the imperfect model? Is the world not holding it before our gaze continually? The result is, that we follow those lower patterns, limit our life-work, and adopt, into our own experience, the angular outline and deformity of mortal models.

To remedy this, we must first turn our gaze in the right direction, and then walk there. We must form perfect models in thought, and look at them continually, or we shall never carve them out in grand and noble lives. Let harmony, health, unselfishness, goodness, mercy, and justice form the mind-pictures, and sin, sickness, and death will diminish until they finally disappear.

Does Wisdom make blunders to be afterwards rectified by man? Does a law of God produce sickness, and man put that law under his feet by healing that sickness? To my understanding, the sick are never really healed by drugs, hygiene, or any material method. These merely evade the question. They are soothing syrups to put children to sleep, satisfy mortal belief, and lull its fears.

We think we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until this liability is removed. Mortal

mind, being the remote and exciting cause of all suffering, the cause must be renovated through Science, or sense will get the victory.

Unless every ill is met aright, and fairly overcome by Truth, it is never conquered. If God destroys not sin, sickness, and death, they are not destroyed to mortal mind, but are immortal. What God cannot do, man need not attempt. If God heals not the sick, it is because He cannot or will not. In either case lesser attempts would be hopeless, for no power equals the Infinite.

Upon this stage of existence goes on the dance of belief. Mortal thoughts chase each other like snowflakes drifting to the ground. Science has revealed that Life is not at the mercy of death, nor happiness the sport of circumstance. Error becomes more imperative as it hastens towards self-destruction. This action of mortal mind on the body is illustrated when an abscess grows more painful before it bursts and ends with suppuration, or a fever becomes more severe before it abates.

The fright is so great, at certain stages of mortal belief, as to destroy that belief. In the illusion of death mortals wake to the knowledge of two facts: that they are not dead; and that they have but passed the portals of a new belief that reaches this discovery. Truth works out the nothingness of error in just these ways. Sickness, as well as sin, is a suicide, — an error that culminates in self-destruction.

Jesus loved little children because of their freedom from wrong and their receptiveness of right. While age is halting between two opinions, or battling with a belief, youth makes easy and rapid strides toward Truth.

A little girl who had occasionally listened to my explanations, wounded her finger badly. She seemed not to notice it. On being questioned about it she answered ingenuously, "There is no sensation in matter." Bounding off, with laughing eyes, she added, "Mamma, my finger is not a bit sore."

It might have been months or years before her parents would have laid aside their drugs, or reached the mental height their little daughter so naturally accepted. The more stubborn beliefs of parents often choke the good seed in the minds of themselves and their offspring. Ignorance, like "the fowls of the air," snatches away the good seed before it has sprouted.

Loss of identity, through the understanding of Science, is like the loss of the tones of music in their Principle. The great mistake of mortals is to suppose that man is both mortal and immortal, both good and evil.

The vesture of Life is Truth. According to the Bible, the facts of being are commonly misconstrued, for it is written, "They parted my garments among them, and for my vesture did they cast lots." The Divine Science of man is woven into one web of consistency, without seam or rent; but it has been torn, and lots have been cast for its fragments. Mere speculation has appropriated no part of the vesture; but inspiration restores every part to the divine fabric and robe of righteousness.

Man gives neither shape nor comeliness to beauty. Beauty possesses those qualities even before they are perceived by man. Beauty is a thing of Life, that has dwelt forever in the Eternal Mind. Nature reflects the charms of His goodness in form, outline, coloring. Love paints the petal with myriad hues, glances in the warm

sunbeam, arches the cloud with the bow of beauty, blazons the night with heaven's gems, and covers the earth with bright and living characters.

Beauty, as well as Truth, is eternal; but the beauty of material things passes away, fading and fleeting as mortal belief. Custom, education, and fashion form the transient standard of mortal beauty. Immortality, exempt from age or decay, has a beauty of its own, belonging to Spirit. Immortal man and woman are the models of spiritual sense, pictures of the Mind that is perfect, reflecting those higher conceptions of loveliness that exceed all material sense of loveliness.

To have less illusion and more Soul, is the recipe for beauty. To retreat from the belief of pain or pleasure in the body, into the unchanging calm and glorious freedom of impersonal bliss, is not to lose one's identity. The embellishments of the person are poor substitutes for the beauty of Spirit, shining resplendent and eternal over age and decay.

The measurement of Life, by solar years, robs youth and gives ugliness to age. The rising sun of virtue and Truth marks the morning of being. Its manhood is the eternal noon, undimmed by a declining sun. When a personal and material sense of beauty fades, the radiance of Spirit should dawn upon the enraptured sense with brighter glories.

Love never loses sight of beauty. Its halo rests upon its object. One marvels that a friend can ever seem less than beautiful. Man and woman, of riper years and larger lessons, are growing in beauty and immortality, instead of lapsing into age and ugliness. Mind constantly feeds the body with supernal freshness and fairness,

supplying it with beautiful images of thought, and destroying the errors of sense that each day brings to a nearer tomb.

Man is not a pendulum swinging betwixt evil and good, joy and sorrow, sickness and health, life and death. Life and its faculties are unmeasured by calendars. The perfect and immortal are the eternal likeness of their Maker. Man is by no means a material germ, rising from the imperfect, and endeavoring to reach above his origin to Spirit. The stream rises no higher than its source.

Man is neither young nor old; he has neither birth nor death. He is not an animal, vegetable, or migrating mind, — passing from the mortal to the immortal, from evil to good, or from good to evil. Such admissions leap headlong into darkness and dogma. Shakespeare's poetry pictures infancy and age as helpless and non-intelligent, instead of assigning to them the grandeur and immortality of Mind.

If we derive all our conceptions of man from what is seen between the cradle and the grave, happiness and goodness can have no abiding-place in him, and the worms will rob him of all. Paul writes, "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

The error of thinking that we are growing old, and the benefits of destroying that illusion, are illustrated in a sketch from the history of an English lady, published in The London Lancet.

Disappointed in love, in early years, she became insane. She lost all calculation of time. Believing that she still lived in the same hour that parted her from her lover,

she took no note of years, but daily stood before the window, watching for his coming. In this mental state she remained young. Having no appearance of age, she literally grew no older. Some American travellers saw her when she was seventy-four, and supposed her a young lady. Not a wrinkle or gray hair appeared, but youth sat gently on cheek and brow. Asked to judge of her age, and being unacquainted with her history, each visitor conjectured that she must be under twenty.

This instance of youth preserved furnishes a useful hint that a Franklin might work upon, with more certainty than when he coaxed the enamored lightning from the clouds. Years had not made her old, simply because she had taken no cognizance of those years, nor said, "I am growing old." Her belief that she was young proved the results of such a belief on the body. She could not age while believing herself young, for the mental state governed the physical.

Impossibilities never occur. One instance like the foregoing proves it possible to be young at seventy-four; and the Principle of that proof makes it plain that decrepitude is not a necessity of nature or law, but an illusion that can be avoided.

Never record ages. Time-tables of birth and death are so many conspiracies against manhood and womanhood. But for the error of measuring and limiting all that is good and beautiful, we could enjoy more than threescore years and ten, and yet maintain our vigor, freshness, and promise. We should continue beautiful and grand, if Mind should so decree. Each succeeding year should make us wiser and better, in looks and action.

Life is eternal. We should find this out, and begin the demonstration thereof. Beauty and goodness are immortal. Let us then shape our views of Life into loveliness, freshness, and continuity, instead of into age and ugliness. "As a man thinketh in his heart, so is he."

Acute and chronic beliefs reproduce their own types in the lingering or less stubborn forms of old age, sickness, and sin. The acute belief of age comes on at a remote period, and does not last as long as the chronic belief.

I have seen age regain two of the elements it had lost, sight and teeth. A lady of eighty-five, whom I knew, had a return of sight. Another lady, at ninety, had new teeth, — incisors, cuspids, bicuspids, and one molar. A gentleman, at sixty, had retained his full set of upper and lower teeth, without a decaying cavity.

Man, having birth, maturity, and decay, is like an animal or vegetable, — the animal unfit to live, and the vegetable subject to laws of decadence. If man were dust in his earliest stage of existence, we might admit the hypothesis that he returns eventually to his primitive condition; but he was never more nor less than man. Rightly says Longfellow's Psalm of Life,

> Dust thou art, to dust returnest,
> Was not spoken of the Soul.

If man flickers out in death, or springs from nothingness into being, there must be an instant, sometime, when Jehovah is without completeness, when there is no reflection of Mind or Soul.

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive forms; and so let us have but one God, one Mind, and that one perfect, producing its own models of excellence. Let the male and female of His creating appear. Let us feel the divine energy of Spirit, bringing us into newness of Life, and recognizing no mortal or material power as able to destroy. Let us rejoice that we are subject to "the powers that be." Such is the true Science of Being. Any material theory of Life, or God, is delusive mythology.

In a higher sense than Heine dreamed, his words are true: —

> For Love transcends the bounds of time and space;
> Its essence is impalpable as light;
> And all created things in its embrace
> Do lie, the while it spinneth, day and night,
> The warp and woof of Being. Oh, its might
> Is universal. Round it too doth turn,
> As round some central sun, the order bright
> Of all Intelligence; like planets yearn,
> All good thoughts, to their light, fit homage to return.

There are no antagonistic powers or laws, either spiritual or material, creating and governing man in perpetual warfare. Minute chronological data are no part of the great forever.

Mind is not the author of matter, and the Creator of ideas is not the creator of illusions. Either there is no omnipotence, or omnipotence is all-in-all. The Infinite never began or ended. Mind and its formations can never be extinguished.

Life, like Christ, is "the same yesterday, to-day, and forever." Organization and time have nothing to do

with Life. We say, "I dreamed last night." What a mistake is that! Soul never slumbered, or wandered into delusion.

The Ego is Soul, the direct opposite of sense, and there is but one Ego. The singular of Soul becomes plural as sense, wherein Mind seems to be multiplied into minds, error to be Mind, Mind to be matter, matter to be a law-giver, unintelligence to act like Intelligence, and mortality to be the matrix of immortality. The hymn is right: —

> This life 's a dream, an empty show;
> But the bright world, to which we go,
> Hath joys substantial and sincere.
> When shall I wake and find me there?

Mortal existence is a dream without a dreamer. It is *the dream*, that saith "It is I." The Ego never dreams, but understands all things. It never slumbers, is ever conscious. It never believes, but knows. It was never born and never dies.

Sleep is a phase of the dream that Life, Substance, and Intelligence are material. The dream — not the sleep of this mortal existence — is nearer the fact of being than the waking thoughts. The dream has less matter as its accompaniment. It throws off some of our material fetters. It falls short of the upper skies, but makes its mundane flights quite ethereal.

The mortal body and mind are one. This body is weary or pained, enjoys or suffers, according to the dream it entertains in sleep. When that dream vanishes, the man finds himself experiencing none of those dream-sensations. The body lies on the bed, in the mind's absence, undisturbed and sensationless.

Now I ask, Is there any more reality in the waking dream than in this sleeping dream? There cannot be, since there is no mortality, either of mind or body, and whatever appears to material sense is a mortal dream; for as man, matter has no more sense (aside from his belief) than it has as a tree. Truly says Bowring: —

> . . . What am I then? Naught:
> But I live, and on hope's pinions fly
> Eager towards Thy presence; for in Thee
> I live and breathe and dwell, aspiring high,
> Even to the throne of Thy divinity.
> I *am*, O God, and surely *Thou* must be.
> Thou art; directing, guiding all, Thou art!
> Direct my understanding then to Thee;
> Control my reason, guide my wandering heart.

If one would not quarrel with his fellow-man for waking him from the cataleptic nightmare, he should not resist the Truth that destroys the so-called evidences of matter with the higher testimony of Spirit.

Many theories, relative to God and man, neither make man harmonious nor God lovable. The fancies we entertain about happiness and life afford no evidence of either, scathless and permanent. That which secures the claims of harmonious and eternal being is found in Divine Science.

Children should be taught the Christ-cure among their first lessons, and kept from discussing or entertaining theories or thoughts of sickness. To forestall for them the experience of error and its sufferings, take care to keep out of the mind of your children sinful or diseased thoughts. The latter should be excluded on the same principle as the former. This is Christian Science.

Remember that, either by suffering or by Science, mankind must sooner or later be convinced of the error that needs to be overcome.

Learn how the human mind governs the body — whether through faith in what it terms matter as law, through drugs, or through faith in itself; whether mind governs the body through a belief in the necessity of sin and sickness, death and pardon, or from the higher understanding that the Divine Mind makes perfect, and moves upon the human mind through Truth, and leads it to relinquish error. This process improves the mortal mind until error disappears, and nothing is left that deserves to perish or be punished.

Ignorance, like intentional wrong, is not Science. Ignorance must be seen and corrected before we can attain harmony. The beliefs that rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create. They are at war with Science, and have established, as our Master said, "a kingdom divided against itself," that cannot stand.

The human triumphs, achieved over the body, elevate and consecrate both mind and body, so that they present better the true ideal of man, until the creature finally disappears, and the eternal man, created by and of Spirit, is seen in the true likeness of his Maker.

Human ignorance of Mind, and of the recuperative energies of Truth, occasions the only scepticism regarding the pathology and theology of Christian Science.

The metaphysics of Christian Science, like mathematics, prove the rule by reversion. For example: there is no pain in Truth, and no Truth in pain. There is no matter in Mind, and no Mind in matter; no nerve in

Intelligence, and no Intelligence in a nerve; no sorrow in Truth, and no Truth in sorrow; no matter in Life, and no Life in matter; no matter in Good, and no Good in matter.

If you venture upon the quiet surface of error, what disturbs the waters? What is there to strip off error's disguise?

On the contrary, if you launch your bark upon the ever-agitated but healthful waters of Truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up, and bear it, for it wins and wears the crown. Pilgrim on earth, thy home is heaven. A stranger, thou art the guest of God.

CHAPTER III.

CREATION.

THUS God the heaven created, thus the earth, —
Matter unformed and void. Darkness profound
Covered the Abyss ; but on the watery calm
His brooding wings the Spirit of God outspread,
And vital virtue infused, and vital warmth,
Throughout the fluid mass, but downward purged
The black, Tartareous, cold, infernal dregs
Adverse to Life. — PARADISE LOST.

THE eternity of Truth is changing the universe. Thought expands into expression, as mortals shake off their swaddling-clothes. "Let there be light" is the perpetual demand of Truth and Love, changing chaos into order, and turning discord into the music of the spheres.

Progress takes off human shackles. The finite must yield to the Infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the mortal to the immortal, and from the personal to the impersonal. All things are created spiritually. Mind, not matter, is the Creator. The Divine Principle, not person, is the Father and Mother of man and the universe.

Who is it that demands our obedience? He who, in the language of Scripture, "doeth according to His will, in the army of heaven and among the inhabitants of the

earth; and none can stay His hand, or say unto Him, What doest thou?"

A form or a person is not equal to this infinite Love and Wisdom. A finite or material sense of God leads to formalism and narrowness, freezing the heart of Christianity.

The theory of three persons in one God (that is, the Trinity or Triunity) suggests a heathen god rather than the one great Jehovah. "Hear O Israel, the Lord our God is one Lord."

A limitless Mind cannot proceed from limits or personality. Finiteness cannot present the idea or person of infinity. A mind that originated from a finite source, or from a person, would be limited and finite. Infinite, impersonal Mind is the Creator, and creation is the infinite idea of His Mind.

That God is material, no man should affirm. The Bible represents Him as saying: "Thou canst not see My face; for there shall no man see Me, and live." We know Him only as divine, as Life, Truth, and Love. Let us then obey and adore in proportion as we apprehend these qualities, and love Him understandingly, warring no more over a person, but rejoicing in the affluence of Deity. Then shall religion be of the heart, and not of the head. No longer shall theology be tyrannical and proscriptive from lack of love, — straining out gnats and swallowing camels.

The everlasting I AM is not bounded, or compressed within the narrow limits of physical humanity or mortal opinions. What the person of God may be is of small importance, when compared with the sublime question, What is Infinite Mind, or divine power?

If Mind is within and without all, then all is Mind; and this classification is scientific. If so-called matter is Substance, then Deity, matter's opposite, must be shadow; and shadow cannot produce Substance. From this it would follow that Spirit is not the Creator, and that matter is self-created. This heterodoxy ultimates in the belief in a bodily Soul and a material Mind.

A personal mind manifests all manner of error, and thus proves the material theory incorrect. Who hath found finite life or love sufficient to meet the demands of human want and woe, — stilling the desires, satisfying the aspirations? Infinite Mind cannot be in a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

It would require an infinite form to contain Infinite Mind. Personal man cannot be its image and likeness. A mortal, personal, or finite conception of God cannot embrace the glories of limitless, impersonal Life and Love. Hence the unsatisfied human craving for something better, higher, holier than this lower belief affords, and the insufficiency of that belief to supply the true idea.

The mythical theories of creation, adopted by mortal minds, are vague conceptions, affording no foundation for accurate views of the Immortal Mind, discerned apart from all bodily creations. Materiality cannot be made the basis of any correct judgment.

Mind creates its own likeness in idea, and this idea is very far from the supposed substance of non-intelligent matter. The Father of Mind is not the Father of matter. Personal sense would translate spiritual ideas into material beliefs, and say that person, instead of

Principle, is the Father of the rain, "who hath begotten the drops of dew," and bringeth "forth Mazaroth in his season," and guideth "Arcturus with his sons."

Mortal man has made a covenant with his eyes, to belittle Deity with human conceptions. Being in league with personal sense, man takes limited views of all things. Eye hath not seen Spirit, nor ear heard His voice.

With the microscope of Spirit you may discern the heart of humanity, and so comprehend the generic term *man*. Man is not distorted, for he reflects the Infinite; nor is he an isolated solitary thought, for he belongs to the sum of Infinite Mind.

God created all in the kingdom of Mind, when He expressed in man the infinite idea, forever developing itself, broadening and rising higher and higher from a boundless source. We know no more of man's personality, as the true divine image and likeness, than we know of God's.

The Infinite Principle is represented by the infinite idea, or man, and the senses have no cognizance of either; but human capacities are enlarged and perfected, in proportion as humanity gains the true conception of man and God.

Mortals have a very feeble and imperfect idea of the spiritual man, with an infinite range of thought. To him belongs eternal Life. Never born, and never dying, it is an impossibility for that man, under the government of Eternal Science, to fall from his high estate.

If man was once perfect, but has now lost his perfection, then mortals have never beheld in man the outlines or reality of the divine. The lost image is not man. Jesus understood this; and therefore said, "Be

ye therefore perfect, even as your Father in heaven is perfect."

To Jesus man was the true image of God. Christ's divine sense threw upon mortals the truer reflection of God. He lifted their lives higher than their poor models of thought would allow, — thoughts that presented man as fallen, sick, sinning, and dying. His understanding of scientific being and divine healing must include a perfect Principle and idea — perfect God and perfect man — as the basis of every thought.

Drawing our conclusions about man from an opposite standpoint, from imperfection instead of perfection, we can no more arrive at the true conception or understanding of man, and make ourselves like unto it, than the sculptor can perfect his outlines from an imperfect model, or the painter depict the form and face of Jesus by holding in thought the character of Judas. Truly is it written: —

> Sculptors of men are we, as we stand,
> With our lives uncarved before us, —
> Waiting the hour when, at God's command,
> Our life-dream passes o'er us.
> If we carve it then, on the yielding stone,
> With many a sharp incision,
> Its heavenly beauty shall be our own,
> Our lives that perfect vision.

The conceptions of mortal, erring thought must give way to the ideal of all that is perfect and eternal. Mortals must change their ideals in order to improve their models. A sick body is evolved from sick thoughts. Evil, disease, and death arise from wrong vision. Sensualism evolves bad physical and moral conditions.

Images of mortal thought are transmitted through belief to the body. Immortal models — pure, perfect, and enduring — are transmitted through Science, which corrects error with the ideals of Truth, and demands right thoughts, to the end that they may produce harmonious results.

Through many generations children must be improved, and human thoughts attain diviner conceptions, before we can approach the immortal and perfect model of God's thought.

When mortals gain more correct views of God and man, multitudinous objects of creation, that before were invisible, will become visible. The crude creations of mortal thought must finally give place to the glorious forms that we sometimes behold in the camera of Mind, where the mental picture is more real.

The fading forms of matter are the fleeting thoughts of mortal mind, that have their day before the permanent perfection of Spirit shall appear. We shall behold and understand His creation, all the glories of earth and heaven and man, when we learn our way in Science, up to our spiritual origin.

When we realize that Life is Spirit, and never in or of matter, that understanding will expand into self-completeness, — finding all in God, and needing no other communion.

Scientific existence is spiritual; its models are peopled with spiritual characters. Man is the offspring, not of the lowest, but the highest qualities of Mind. We shall understand spiritual existence, in proportion as our treasures are laid up in heaven. We gravitate Godward as our affections and aims grow spiritual, as we near the

broader interpretations of being, and gain some proper sense of the Infinite.

The effect of mind on health and happiness is seen in this: if one turns away from the body with such absorbed interest as to forget it, the body experiences no pain.

Under the strong impulse of a desire to fill his part, a noted actor used night after night to go upon the stage and sustain his appointed work, walking about as spry as the youngest member of the company. This old man was so lame that every day he hobbled to the theatre, and sat aching in his chair till his cue was spoken, — the signal that made him as oblivious of physical infirmity as if he had inhaled chloroform, though he was in the full possession of his senses.

Note the unspeakable peace that is felt from an all-absorbing spiritual love.

Selfishness and sensualism are educated in us by thoughts ever-recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth. If we array thought in mortal vestures it must cease its immortal flight.

We cannot fathom the nature and quality of God's creation through the shallows of mortal fancy. We must reverse our feeble flutterings, our efforts to find Life and Truth in person or in matter, and appeal above man, to God. We must rise to clearer views, that inspire the God-man, and thus reach the centre of being.

Job said, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." Mortals will echo Job, when the supposed pains of matter cease to

predominate. They will then drive away false estimates of life and happiness, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Him.

There can be but one Creator, who has created all. Whatever seems to be a new creation, or being, is but a new discovery of something old, — new multiplication, or a self-division of mortal thought, — as when some finite sense peers out from its cloisters with amazement, and attempts to pattern the Infinite.

Multiplication of a human and mortal sense of persons or things is not creation. Personal and material man, like an atom of dust thrown into the face of spiritual immensity, is a flickering sense, instead of an abiding consciousness of being.

Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest, in the unsearchable realm of Mind? We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.

Starting from a higher standpoint, one progresses spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also." Distrust of one's ability to gain the good desired, and bring out better and higher results, often hampers the trial of one's wings, and ensures defeat at the outset.

A scientific view of progress admits the possibility of every good achievement, and first sets about discovering what God has already done for us.

Our mortal beliefs defraud us. They make man an involuntary creator, — producing evil when he would create good, forming deformity when he would outline

grace and beauty, injuring those he would bless. He becomes a general mis-creator, whose "touch turns hope to dust." He might say in Bible language, "The good that I would, I do not; but the evil which I would not, that I do."

The senses say that man's birth is sometimes untimely, and his death lamentable; that weeds grow apace, and choke the flowers not already scorched by the sun, or nipped by untimely frosts. Such are not the facts of God's creation. The Truth of things is perennial, and the error is seen only as we look from wrong points of observation.

Mortals are egotists. They fancy themselves independent workers, personal authors, and even privileged originators of something that Deity would not or could not create.

The foundation of mortal discord is a false sense of man's origin. To begin rightly is to end rightly. Every calculation that starts from the body, starts wrongly. Immortal Mind is the only Cause and impersonal Principle. Cause does not exist in matter, in mortal mind, or in personality.

Because we look to the body for pleasure, we find pain. For Life, we find death; for Truth, we find error; and for Spirit, its opposite, called matter. Now reverse this action. Look away from the body, into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, good and true, and you will bring these into your experience, proportionately to their occupancy of your thoughts.

Detach the sense from the body, or matter, only attached to it through human belief, and you may learn

the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of Life, nor your own identity. Fixing the gaze on the arch of heaven, you may fly as the bird flies, that has burst from the egg and preened its wings for a skyward flight. In this line of thought is Sir John Bowring's translation from the Russian: —

> Though but an atom midst immensity,
> Still I am something, fashioned by Thy hand.
> I hold a middle rank 'twixt heaven and earth,
> On the last verge of mortal being stand, —
> Close to the realm where angels have their birth,
> Just on the boundaries of the Spirit-land!

Life and blessedness are the only proofs of existence, whereby you can recognize it. The scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity, and the loss of his own identity, but confers upon him an enlarged individuality, a wider sphere of thought and action, a more expansive benevolence, a higher and more permanent being.

We should forget our bodies, in remembering God and the human race. Good demands of man every hour, wherein to work out the problem of being. Consecration to God lessens not man's dependence on Him, but heightens it. Neither does it diminish his obligations to God, but shows the paramount necessity of meeting them. Science takes naught from the perfection of God, but ascribes to Him the greater glory.

When man resigns his claims as a creator, blends his thoughts of existence with those of his Maker, and works only as He works, man will no longer grope darkly,

and cling to earth because he has not tasted heaven Longfellow was thus thinking when he wrote: —

> And the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened.

"Putting off the old man," mortals thereby "put on immortality."

Who that has felt the loss of physical pleasure, has not gained stronger desires for impersonal joy? The aspiration after these comes even before we find what belongs to Wisdom and Love. The loss of earthly hopes and joys has brightened the ascending plane of many a heart. The pains of sense quickly inform us that its pleasures are mortal, and that joy is spiritual.

The sinner believes himself happier for wrong-doing, and the saint that he suffers for doing right. Both inferences are false. They are the cobweb conceptions of material sense, — transient forms of error flitting before mortals, only to sink into rapid oblivion.

Would existence be to you a blank without personal friends? Then the time cometh when you will be solitary, left without sympathy and alone; for this vacuum is to be filled with God, spiritual Truth, and Love, impersonal instead of personal Good. When this hour of development comes, even if you cling to a sense of material joys, Divine Love will force you to accept what best promotes your growth. Friends will betray, and personal enemies will encompass you; but the lesson will be sufficient, for "man's extremity is God's opportunity." Thus He teaches mortals to lay down their personal

treasures, in order to gain the Principle of right, and thus learn the divine way in Science.

The pains of sense are salutary, if they wrench away the pleasurable beliefs of sense, and transplant the affections from sense to Soul, where the creations of God "are good, rejoicing the heart." Such are the footprints in Science, whereby Truth decapitates error, and mortals gain a higher individuality and destiny with every succeeding step.

Man must follow Jesus' sayings and demonstration, up to the very throne of perfect and eternal Mind. Thus the beliefs of matter will disappear, and the ideas of Spirit will crowd upon us with their beatific presence, flooding humanity with light.

Spiritual understanding lifts man above mortal frailty, as he crosses the barriers of time, into the vast forever of Life. Only that which co-exists with God can reflect Him and be His idea. Every object in the material universe will be resolved into thought, whose substance is Mind, not matter, and is included in the generic term *man*, of which woman is the highest species.

The late Louis Agassiz, by his microscopic examinations of a vulture's ovum, strengthened my conclusions as to the scientific theory of creation. Mortal belief claims to create, but the immortal idea alone represents the Truth of creation. Man is more than an individual form, with a mind inside of it. He reflects Infinity, and includes in this reflection the entire universe of God's creating. Professor Agassiz was able to see in the egg the earth's atmosphere, the gathering clouds, the moon and stars, while the germinating speck of embryotic life seemed a small sun.

Mortal mind, examined through the microscope of metaphysics, presents more hues than are to be easily detected upon its surface, — colors borrowed from many mental sources; but finally every tint must disappear in the dazzling effulgence of supernal sunlight, where the robes of Spirit are "white and glistering," like the raiment of Christ.

Even in this world, therefore, "let your garments be always white."

CHAPTER IV.

MARRIAGE.

We know that scenes not always bright
Must unto them be given;
But let there shine o'er all the light
Of Love and Truth and Heaven. — Gaskell.

Whose love was of that dignity,
That it went hand in hand, even with the vow
I made to her in marriage. — Hamlet.

Beneath my leaves, though early fallen and faded,
Young plants are warmed; they drink my branches' dew.
Let them not, Lord, by me be Upas-shaded;
Make me, for their sake, firm and pure and true.
James Freeman Clarke.

WHEN our great Teacher went to be baptized, John was astounded. Reading his thoughts, Jesus added, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." His concessions to material methods were for the adjustment of spiritual good.

Marriage is the only legal and moral provision for generation among the higher species. Until the spiritual creation is discerned, and the union of male and female apprehended as in the vision of the Apocalypse, — where its spiritual sense was revealed from heaven, — this rite should continue, under such moral regulations as will secure increasing virtue.

Infidelity to the marriage covenant is the social scourge of all races, "the pestilence that wasteth and walketh at noonday." The commandment, "Thou shalt not commit adultery," is no less imperative than the other, "Thou shalt not kill."

Chastity is the backbone of civilization and progress. Without it there is no stability in society, and it would be impossible to attain the Science of Life.

Virtue should be recognized, and the fear of assuming reformatory tasks be removed. Owing to the shocking depravity of mankind, chastity is looked upon suspiciously. It requires more moral courage for woman to meet society's low estimate of virtue, than she needs in order to lift its degraded standard from the dust.

The last infirmity of evil, that would fasten on mankind a new burden of guilt, is named Free Love: but the very boldness of depravity exposes its deformity.

I am reminded that the above paragraph was first published ten years ago, when this offence was getting a foothold in society. How is it now? Free Love is less obtrusive, certainly, and I trust that it is nearer extinction. Has my work been instrumental in accomplishing this result?

Union of the masculine and feminine sentiments seems requisite for completeness. The masculine mind reaches a higher tone by communion with the feminine, while the feminine mind gains courage and strength by the same communion. These different individualities meet and need each other, and their true harmony is in spiritual oneness. Woman should be loving, pure, and strong; man should be tender, intellectual, controlling. The attraction between the sexes will be perpetual only

as it is pure and true, bringing sweet changes and renewal, like the revolving seasons.

Beauty, wealth, and fame are incompetent to meet the demands of the affections, and should never weigh against the more honest claims of intellect, goodness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires an object on which to rest.

Human affection is not poured forth vainly, even though it meet no return. Love enriches the being, enlarging, purifying, and elevating it. The wintry blasts of earth may uproot the flowers of affection, and scatter them to the winds; but this severance of fleshly ties serves to unite mortals more closely to God, for Love supports the struggling heart until it ceases to sigh over the world, and begins to unfold its wings for heaven.

Marriage is unblest or blest, according to the disappointment it involves, or the motives it fulfils. To happify existence, by constant intercourse with those adapted to elevate it, should be the motive for marriage. Wedlock gives new pinions to joy, or causes its drooping wings to trail in dust.

Notes are ill arranged that produce discord. Tones of the human mind may be different, but they should be concordant in order to properly blend. Unselfish ambition, nobler life-motives, increased happiness and usefulness, — these different elements of the human mind, meeting and mingling, constitute the true marriage. In such union there is strength.

Let there be moral freedom in wedlock. Never contract the horizon of a worthy outlook, by the selfish exaction of all another's time and thoughts. With

additional joys, benevolence should grow more diffusive. The narrowness and jealousy that would confine a wife or husband forever within four walls will not promote the sweet interchange of confidence that comes of love; but, on the other hand, a wandering desire for incessant amusement, outside the home circle, is a poor augury for the happiness of wedlock. Home is the dearest spot on earth, and it should be the centre, but not the boundary, of the affections.

Said the peasant bride to her lover, "Two eat no more together than when they are separate." This is the hint that a wife ought not to court vulgar extravagance or stupid ease, because another supplies her wants. Wealth may obviate the necessity for toil and ill-nature in the marriage relation, but nothing can abolish its cares.

"She that is married careth for her husband, how she may please him," says the Bible; and this is the most pleasant to do. Matrimony should be entered into with a full recognition of its enduring obligations on both sides. There should be the most tender solicitude for each other's happiness, and approbation should wait on all its years.

Mutual compromises will maintain a compact that might otherwise become unbearable. Man should not be required to participate in all the annoyances and cares of domestic economy, nor should woman be expected to understand political economy. Fulfilling the different demands of their united spheres, their sympathies may blend in comfort and cheerfulness, each sustaining the other, — thus hallowing the copartnership of interests and affection, wherein the heart finds peace.

Tender words, and unselfish care for what promotes

the respect and happiness of your wife, will prove more salutary than stolid indifference or jealousy, in prolonging her smiles and health. Husbands, hear this, and always remember how slight a word may retain the old trysting-times.

It is too late, after marriage, to grumble over incompatibility of dispositions. A mutual understanding should exist before, and continue ever after, this union. Deception is fatal to happiness.

The nuptial vow should never be annulled, so long as its moral obligations are kept intact; but the frequency of divorce shows the sacredness of this relation to be losing its Puritanical character, and that some fatal mistake is undermining its foundation.

Separation takes place only when the motives for marriage are not suited to individual progress and happiness. Science inevitably lifts one's being higher in the scale of harmony and happiness, and must ultimately break all shackles that fetter those who are ready for advancement.

Kindred tastes, motives, and aspirations are necessary to the formation of a happy and permanent companionship. The beautiful in character is the good, welding the indissoluble links of affection.

A mother's affection cannot be weaned from her child, because the mother-love includes Purity and Truth, both of which are immortal. Therefore this maternal affection lives on, under whatever difficulties.

From the very logic of events we learn that selfishness and impurity alone are fleeting, and that Wisdom will ultimately put asunder what she hath not joined together.

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man, and a centre for the affections. This, however, in a majority of cases, is not its present tendency; and this is because the education of the higher nature is neglected for other considerations, — passion, frivolous amusements, personal adornment, display, and pride.

An ill-attuned ear calls discord harmony, not appreciating concord. So personal sense, discerning not the true happiness of being, places it on a false basis. Science is to correct the discord, and teach us Life's sweeter harmonies.

Soul hath infinite resources wherewith to bless mankind; and happiness would be more readily attained, and would be more secure in our keeping, if sought in Soul. Higher enjoyments alone can satisfy the cravings of immortal man. We cannot circumscribe happiness within the limits of wealth or fame.

The good in human affections must have ascendency over the evil, and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science. The offspring of heavenly-minded parents would inherit more intellect, better balanced minds, and sounder constitutions.

If some fortuitous circumstance places more spiritual offspring in the arms of gross parents, these beautiful children often early droop and die, like tropical flowers dropped amid Alpine snows. If perchance they live to

be in their turn parents, they reproduce, in their own helpless little ones, the grosser traits of their ancestors. What hope of happiness, what noble ambition, can inspire the child who inherits propensities that must either be overcome, or reduce him to a loathsome wreck?

In the propagation of the human species is there not a greater responsibility, a more solemn charge, than in the culture of your garden, or raising stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

The formation and education of mortals must improve before the millennium can arrive. The most important education of the infant is to keep it mentally free from impurity. The Divine Mind best governs the human body, and develops it harmoniously. Mind, not matter, should govern man, from the cradle to the grave.

If parents create in their babes a desire for incessant amusement, always to have some demand on hand, — to be fed, rocked, tossed, or talked to, — those parents should not, in after years, complain of their children's fretfulness or frivolity, which they have themselves occasioned.

Yielding one's thoughts to the undue contemplation of physical wants induces those wants. A single requirement, beyond what is necessary to meet the most modest needs of the babe, is hurtful. Mind can regulate the condition of the stomach, bowels, food, temperature, of your child, far better than matter can do so. Your views, and those of other people on these subjects, produce their good or bad results in the health of your child.

The daily ablutions of an infant are no more natural or necessary, than it would be to take a fish out of water once a day, and cover it with dirt, in order to make it thrive more vigorously thereafter in its native element. Cleanliness is next to godliness; but washing should be only for the purpose of keeping the body clean, and this can be effected without scrubbing the whole surface daily. Water is not the natural habitat of humanity.

Giving drugs to infants, noticing every symptom of flatulency, and constantly directing your mind to such signs, — that mind being laden with illusions about disease, health-laws, and death, — these actions convey your mental images to your children's bodies, and often stamp them there, making it probable that, at any time, such ills may be reproduced in the very ailments you fear.

Your child can have worms, if you say so, — or whatever malady is timorously holden in your mind, relative to the body. Thus you lay the foundations of disease and death, and educate your child into discord. The entire education of children should be such as will form habits of obedience to moral and spiritual law, whereby to meet and master that belief in so-called physical laws, which breeds disease.

Taking less "thought for the body, what ye shall eat or what ye shall drink," will do much more than you dream of for the health of the rising generation. Children should be allowed to remain children in knowledge, and become men and women through the understanding of man's spiritual being.

We must not assign more and more intelligence to

matter, but less, if we would be wise and healthy. Mind, that forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with His government, or thrust in human laws of belief.

The higher nature of man is not governed by the lower. This would reverse the order of Wisdom. Our false views of Life hide the eternal harmony, and produce the ills of which we complain. Because mortals believe in laws of matter, and reject the Science of Mind, it does not make materiality true, or the so-called laws of sense superior to the law of Soul.

You would never conclude that flannel is better than controlling Mind, for warding off pulmonary disease, if you understood the Science of Being.

Man is the offspring of Spirit. The beautiful, good, and pure are his ancestors. His origin is not brute instinct, nor does he pass through material conditions prior to reaching the human estate. Spirit is his primitive and ultimate being, and God is his Father.

Recurring once more to Dr. Channing, in his sermon on The Essence of the Christian Religion he has written as follows, thus going to the root of the whole matter, though not of course fully expressing the teachings of Christian Science: —

What do we mean when we call God our Father? Does this term imply nothing more than that He created us? He created the stone; is He therefore its Father? Do we mean that He gives us bodies, and the pleasures of sensitive existence? These He gives to the bird and insect, but the Scriptures nowhere call Him their parent. No! It is clear that this word expresses a spiritual relation. It declares God's

connection with the human soul. God is the Father of those beings, and of those only, whom He has created in His own image, whom He has gifted with a spirit like His own, whom He has framed for the end that they may approach Him in His highest attributes. To be a parent is to communicate a *kindred nature*, and to watch over, educate, and guide this nature to perfect development.

The rights of woman are discussed on important grounds. Law establishes very unfair differences between the rights of the two sexes. Science furnishes no precedent for such injustice, and civilization induces, in some measure, its mitigation; therefore it is a marvel that usage should accord woman less honor than either Science or civilization.

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil, without encouraging difficulties of greater magnitude, let us hope it will be granted. A very rational means of improvement, at present, is the improvement of society in general, and the achievement of a nobler race for legislation.

If a dissolute husband deserts his wife, it should not follow that the wronged and, perchance, impoverished woman cannot collect her own wages, enter into business agreements, hold real estate, deposit funds, and hold her children free from his right of interference.

Want of social reciprocity is a crying evil, occasioned by the selfishness of the world. Our forefathers exercised their faith in the direction taught by the Apostle James, when he said, "Pure religion is to visit the fatherless and widows, and keep one's self unspotted from

the world." Pride, envy, or jealousy seems, on most occasions, the master of ceremonies, ruling out primitive Christianity. When a man lends a helping hand to some noble woman, struggling alone with adversity, his more prudent wife saith, "It is never best to interfere with your neighbor's business."

Again, a wife is sometimes withheld, by a covetous domestic tyrant, from the ready aid her sympathy and charity would afford. The time cometh when marriage will be a union of hearts, when couples will love one another more sincerely than at present. Furthermore, the time also cometh, of which Jesus spake, when he declared that in the resurrection there should be no more marrying or giving in marriage, but mortals should be as the angels. Then shall the Soul rejoice in its own, wherein passion hath no part. Then white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and worship, not of a person, but of God.

Until it be learned that generation rests on no sexual basis, let marriage continue, and let us permit no such breaking down of law as may lead to a worse state of society than now exists.

Honesty and virtue are the stability of the marriage covenant. Spirit will ultimately claim its own, and the voices of personal sense be forever hushed. Marriage should be the school of virtue, and man's offspring should be the germ of his highest nature. May Christ, Truth, be present at every bridal altar, to turn the water into wine, and give an inspiration to human life, whereby man's spiritual origin and existence may be discerned.

This thought Dr. J. F. Clarke has turned into simple and beautiful lines in his poem entitled Cana: —

> For when self-seeking turns to love,
> Not knowing mine nor thine,
> The miracle again is wrought,
> And water turned to wine.

If the foundations of human affection are consistent with progress, they will be strong and enduring. Divorces should warn the age of some fundamental error in the marriage state. The union of the sexes suffers fearful discord. To gain Science, and consequently the harmony of this relation, it should be more metaphysically regarded, and less physically.

The broadcast power of evil, so conspicuous to-day, is the materialism and sensualism of the age, struggling against the advancing spiritual era. Beholding the world's lack of Christianity, and the powerlessness of promises to make good husbands and wives, the human mind will at length demand a higher affection. There will ensue a fermentation over this, as over many other subjects, until we get at last the clear straining of Truth, and impurity and error are among the lees.

The fermentation, even of fluids, is not pleasant. An unsettled, transitional stage is never desirable on its own account. Matrimony, that was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence.

The mental chemicalization, that has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when its scum is gone. Thou art right, O Shakespeare! —

Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet a precious jewel in its head.

Trials instruct mortals not to lean on an earthly staff, — a broken reed, that pierces the heart. We do not half remember this in the sunshine of joy and prosperity. Sorrow is salutary. It brings the cross, but it brings also the crown. Through great tribulation we enter into the kingdom. Trials are proofs of God's care. Spiritual development germinates not from seed sown in the soil of earthly hopes; but when these decay, Soul propagates anew the higher joys of Spirit, that have no taint of earth. Each successive stage of experience unfolds new views of divine goodness and power.

Amidst gratitude for conjugal felicity, it is well to remember how fleeting are human joys. Amidst conjugal infelicity, it is well to hope, and wait patiently on the Lord.

O husbands and wives, never separate, if there is no Christian demand for it. It is better to await the logic of events, than for a wife precipitately to leave her husband, or a husband his wife. If one is better than the other (as must always be the case) the other pre-eminently needs good company. Socrates considered patience salutary under such circumstances, making his Xantippe a discipline for his philosophy.

Sorrow has its reward. It never leaves us where it found us. The furnace separates the gold from the dross, that the precious metal may be graven with the image of God. The cup our Father hath given, shall we not drink it, and learn the lesson He teaches?

If the ocean is stirred by a storm, the clouds lower,

the wind screams through the tightened shrouds, and waves lift themselves to mountains. We ask the helmsman: "Do you know your course? Can you steer safely amid the storm?" He answers nobly; but the brave, dauntless seaman is not sure of his fate. Nautical science is not equal to the Science of Mind; yet, acting up to his highest understanding, firm at the post of duty, the mariner works on, and awaits the issue.

Thus should we deport ourselves on the seething ocean of sorrow. Hoping and working, we should stick to the wreck, until the logic of events precipitates our doom, or sunshine gladdens the wave.

The possibility that animal natures give force to character is too absurd for consideration, when we remember that our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him, through spiritual ascendency. Grace and Truth are potent beyond all other means or methods.

The manifest lack of spiritual strength in the limited demonstration of popular Christianity puts to shame the labor of centuries. Personal consciousness is not so much needed as spiritual. Think of thyself as the orange just eaten, of which only the pleasant idea is left.

Religious and medical systems maintain the necessity of personal pains and pleasures, but Jesus banishes the thought of any such pains or pleasures. The epoch approaches when this understanding will be the basis of true religion. At present we live ridiculously, for fear of being thought ridiculous. We are slaves to fashion, appetite, and sense. In the future we shall learn how Spirit, the great architect, creates men and women who are too good to be blotted out. We ought to weary of

the fleeting and false, and cherish nothing that hinders one's highest selfhood.

Frugality, as well as affection, is essential to domestic prosperity ; but to silence the voice of conscience, in order to gain wealth, is to trade without spiritual profit.

The genius of woman shrinks from controversy with a knave or a fool.

A man respects the reputation of a woman, but a mouse will gnaw in the dark at a spotless garment.

Culture and refinement are not things of the toilet, but reflections of head and heart.

Innocence is a gem, worn in unconsciousness of pick-pockets.

Husbands who try to dissipate care in the convivial club are poor stock for the matrimonial market. A husband is the best friend, or worst enemy, of his wife.

"Favor is deceitful, and beauty vain, but a woman of wisdom should be praised." A bad woman is a human leper, dangerous to all that approach her.

In marriage, avoid disparity in age, taste, or education. Make your choice by those qualities which wear well.

Jealousy is the grave of affection. Mistrust, where confidence is due, touches with mildew the flowers of Eden, and scatters love's petals to decay.

The bridal altar is the verge of a new existence, wherein the old is fading out, and the new coming in. Two mortals are to unite in one hope, one freedom, one joy, walking the long road together.

Be not in haste to take the vow, "until death do us part." Consider well its obligations, its responsibilities,

and its relations to your future happiness; and when your vows are taken, preserve them stainless.

"Judge before friendship, then confide till death." In this spirit sings the Scotch poet: —

It 's we two, it 's we two for aye,
All the world, and we two, and Heaven be our stay!
Like a laverock in the lift, sing, O bonny bride!
All the world was Adam once, with Eve by his side.

CHAPTER V.

PHYSIOLOGY.

HERE in the body pent,
Absent from Thee I roam,
Yet nightly pitch my moving tent
A day's march nearer home. — MONTGOMERY.

ALL science is natural, but all science is not physical. The Science of Soul is no more supernatural than the science of numbers; but departing from the realm of the physical, as it must, some may deny it the name of Science. But Metaphysical Science is more scientific than it would be if it were unchristian. Its Principle is God, or good. Its practice is good, its rules are demonstrable. Its Metaphysics reverse the perversion named Physics, and the human sense of the hypothesis of Deity, even as the science of optics explains the inverted image. Human reason acts slowly in accepting spiritual facts, contesting every inch it surrenders. Error, self-complacent and applauded, sneers at the slow marches of Truth.

Physiology has a reputation in our land. Institutions honor it. To it Medicine bows the knee. Aside from this it remains to be proven whether physiology has improved mankind. We shall yet open our eyes to this fact, — that calling on matter to remove what the human mind alone has occasioned is a mistake attended with grave consequences.

The fundamental error is to suppose that man is a material outgrowth, and that bodily cognizance of good or evil constitutes his happiness or misery. Theorizing from mushrooms to monkeys, and from monkeys to men, amounts to nothing in the right direction, and very much in the wrong. If we classify mortals as mineral, vegetable, or animal, an egg is the author of the *genus homo;* but there is no reason why man should begin in the egg, rather than in the more primitive dust, like the figurative Adam.

Brains are within the craniums of animals. To say then that brain is man, is to furnish the pretext for saying that man was once a brute, an assertion which must be met with the reply, If once he was a brute, he will be again, according to natural perpetuation of identity.

What is man? Brains, heart, blood, the material structure? If he is but a material body, when you amputate a limb, you must take away a portion of the man; the surgeon can destroy manhood, and the worms annihilate it. But the loss of a limb, or injury to a tissue, is sometimes the quickener of manliness; and the unfortunate cripple may present more of it than the statuesque athlete, — teaching us, by his very deprivations, that "a man's a man, for a' that."

Admitting that matter (heart, blood, brains, the so-called five personal senses) constitutes man, we fail to see how anatomy can distinguish between the brute and humanity, or determine when man is really *man*, and has progressed farther than his progenitors. If quadruped and biped possess the constituent parts of man, they must, to some extent, be human; and, by parallel reasoning, man must be a brute.

This materialism grades man from the dust upward; but how is the material species maintained when man passes the Rubicon of spirituality? Spirit forms no proper link in this chain of being, but reveals the eternal chain as uninterrupted; but this is seen only as matter disappears.

If man was first matter, he has passed through all its forms to become man. If the material body is man, he is mere matter, or dust. But man is the image and likeness of Spirit; and the belief that there is Soul in sense, or Life in matter, belongs to the mortal man that is to be put off, to which the apostle refers.

Anatomy makes man structural. Physiology continues this explanation, measuring human strength by bones and sinews, and human life by material law.

Phrenology makes man thieving or honest, according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God, or immortal man. To measure capacities by the size of the brain, and limit strength to the exercise of a muscle, would place intelligence at the mercy of organization, and make Mind dependent upon matter.

Physiology, taking the power into its own hands, is like a fiction, in which debauchery is attuned to such fascination, that mankind are in danger of catching its moral contagion. The spiritual opposite of physiology will reopen, with the key of Science, the gates of Paradise, that human beliefs had wellnigh closed, and find man unfallen, upright, pure, and free, having no need to consult almanacs for the probabilities of Life, or to study brainology in order to learn how much of a man he is.

Mistaking his origin and nature, we make man both matter and Spirit, — Spirit being sifted through matter, carried on a nerve, exposed to ejection at the hands of matter. Think of it: the intellectual, the moral, the spiritual, — yea, Intelligence itself, — subjected to non-intelligence!

Is civilization but a higher stage of idolatry, that man, in the nineteenth century, should bow down to a flesh-brush, to flannels and baths, to diet, exercise, air? Nothing is able to do for him what he can do for himself with omnipotent aid.

The idols of civilization are far more fatal to health and longevity than the idols of older forms of heathenism. They call into action less faith than Buddhism, in a supreme governing Intelligence. Even the Esquimaux restore health by incantations, as effectually as civilized practitioners by their *modus operandi.*

Physiology is anti-Christian. It teaches us to have other rulers before Jehovah. The good it is supposed to do is evil, for it would rob man of a God-given heritage. Truth is not the basis of physiology. Physiology is neither a moral nor spiritual system. The inharmony that calls for it is the result of faith, already exercised, in matter rather than Spirit.

Did Jesus apprehend the economy of man to a less degree than Graham or Cutter? Christian ideas certainly embrace the Principle of man's harmony, which human theories do not. "Whosoever liveth and believeth in me shall never die," contradicts not only the systems of man, but points to the self-sustaining and eternal Life.

The demands of Truth are spiritual, and reach the body through Mind. The best interpreter of man's needs

said, "Take no thought for the body, what ye shall eat or what ye shall drink."

Putting on the full armor of physiology, and obeying to the letter the so-called laws of health (so the statistics show) have neither diminished sickness nor lengthened life. Diseases have multiplied and become more obstinate. Their chronic forms have become more frequent, the acute more fatal. There are more sudden deaths since our man-made theories have taken the place of primitive Truth.

The explication of man as purely physical, dependent wholly on organization, is the Pandora box, from which many evils escape. If there are material laws which will prevent disease, what then causes it? Not divine law, for Christ healed the sick and cast out error, but never in obedience to physiology.

The so-called laws of matter are nothing but a false belief in the presence of Intelligence and Life where they are not. This is the procuring cause of all disease. The opposite Truth — that Intelligence and Life are spiritual, never material — is the cure of all disease. No more sympathy exists between physiology and Christianity than between Christ and Belial.

Failing to recover health through adherence to *Materia medica*, physiology, and hygiene, the despairing invalid drops them, and turns in his extremity to God, as the last resort. His faith in Him is less than it was in drugs, air, exercise, or he would have resorted to Mind first. The balance of power is conceded to be with matter, by most of the medical systems; whereas, Spirit at last asserts its mastery, and then, and not until then, is man found to be forever harmonious and immortal.

Should we implore a personal God to heal the sick, or should we seek to understand the Divine Principle that heals? If we rise no higher than blind faith, the Science of Healing is not attained, and Soul-existence, in the place of sense-existence, is not comprehended. We apprehend Life in Science, only as we are removed from personal sense. Our relative admission of the claims of good or evil determines the harmony of our existence, — our health, our longevity, and our Christianity.

We cannot serve two masters, or reach Divine Science through material sense. The source of all life and perfection is not matched by drugs and hygiene. If man is constituted both good and evil, he will end in evil. An error in the premises must appear in the conclusion. To avail yourself of the power of Spirit when healing the sick, you must depend upon no human reliance.

Teaching Christian Science is to disabuse the human mind of the thousand and one material beliefs that war against spiritual Truth. You cannot add to the contents of a vessel already full. Laboring long to shake one's faith in matter, and convey a crumb of faith in God, — an inkling of the possibilities of Spirit to make the body harmonious, — I have remembered often our Master's love for little children, and understood how truly such as they belong to the heavenly kingdom.

You admit that Mind influences the body somewhat, but conclude that stomach, blood, nerves, bones, hold the preponderance of power. In accordance with this belief, you continue in the old routine. You lean on the inert and unintelligent, never discerning how this deprives you of the available superiority of Mind. The body is not controlled scientifically by a negative mind.

The "flesh warreth against the Spirit." They can no more unite in action, than good can coincide with evil. It is wise not to take a halting and half-way position, or to expect to work equally with Truth and error. There is but one right way, namely, Divine Science, pointing to the spiritual way. To govern the body scientifically it must be reached through Mind. It is impossible to gain control over it by any other method. On this fundamental point timid conservatism is absolutely inadmissible. Radical faith in the spiritual can alone accomplish the healing work.

When you manipulate patients, you are trusting in electricity and magnetism, more than in Truth; and so you employ matter more than Mind. You weaken your power, if you resort to any except spiritual means. It is useless to say that you manipulate patients, but you lay no stress on manipulation. If this is the case, why manipulate? Really you do it because you are ignorant of its baneful effects, or are not sufficiently spiritual to depend on Spirit. If this be so, improve your practice till you attain to Christian Science.

If, being too material to love the Science of Mind, you are satisfied with good words instead of deeds, adhering to error and afraid to trust Truth, the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them; for if cured they are generally satisfied.

"Where your treasure is, there will your heart be also." Having more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any mesmeric power you may exercise will diminish your

ability to become a Scientist, and *vice versa*. The act of healing the sick through Mind alone, of casting out error with Truth, shows your position as a Christian.

How can the dishonest man rely on Truth to heal the sick? Being dishonest he cannot exercise this power in a right direction. Jesus cast out error and healed the sick without drugs, and he said, "The works that I do, ye shall do."

You say that indigestion, fatigue, sleeplessness, cause distressed stomachs and aching heads. Then you consult your brains, in order to remember what has hurt you, when your remedy lies in forgetting the whole thing; for matter has no sensation, and the human mind is all that can produce pain.

To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence? Before deciding that stomach or head is disordered, one should consider, Who art thou that repliest to Spirit? Can matter speak for itself, or hold the issues of Life? Pain or pleasure has no partnership with what can neither suffer nor enjoy; but belief has such a partnership.

"As a man thinketh, so is he." Mind is all that feels, acts, or impedes action. Ignorant of this, or shrinking from its implied responsibility, the healing effort is made on the wrong side, and the conscious control over the body is lost.

If the scales are evenly adjusted, the removal of a single weight from either gives preponderance to the opposite. Whatever influence you cast on the side of matter, you take away from Mind, that can outweigh

all else. Your belief militates against your health, when it ought to enlist on its side. When sick (according to belief) you rush after drugs, search the so-called laws of health, and depend on these to heal you, when you have really got yourself into the slough of disease through just this false dependence.

The human mind is inharmonious; hence the inharmony of the body. To ignore God, as of little use in sickness, is anomalous. If we thrust Him aside then, waiting for the hour of strength, we should learn that He can do more for us in sickness than in health.

Because physiology and anatomy insist that man becomes sick and useless, suffers and dies, in consonance with the laws of God, are we to believe it? Despite God's spiritual law to the contrary, are we to believe an authority which Jesus has proved false? He did the will of the Father. He healed sickness in defiance of what is called material law, but in accordance with God's spiritual law.

The demands of God appeal to Mind only; but the claims of physiology, and what are termed laws of nature, appertain to matter. Which, then, are we to accept as legitimate, and capable of producing the highest human good? We cannot obey both physiology and Spirit; for one is opposed to the other, and insists upon supremacy in the affections. It is impossible to work from two standpoints. If we attempt it, we shall presently "cleave to the one and despise the other."

Mind's control over the body must supersede the so-called laws of matter. Obedience to material law prevents full obedience to spiritual law,—the law that overcomes material conditions, and puts matter under

the feet of Mind. Like a barrister who should try to strengthen his plea by commencing, "Woe unto you, lawyers," mortals entreat God to restore the sick to health, and forthwith, by using material means, shut out the aid of Spirit, thus working against themselves and their prayers, and suffocating man's God-given ability to demonstrate the sacred power. The plea for medicine and the laws of health comes from mortal ignorance of Science and celestial power.

Error produces error. Sickness is error, — inharmony. What causes disease cannot cure it. To admit that sickness is a condition over which God has no control, presupposes that omnipotent power is, on some occasions, null and void. The law of Christ, or Truth, finds all things possible to Spirit; but the so-called laws of matter find Spirit generally of no avail, and demand obedience to materialistic codes, — thus departing from the basis of Divine Science. Discords have no support from divine law, however much is said to the contrary. Antagonistic mortal opinions are incorrect, as Jesus clearly showed, when he healed the sick and raised the dead.

Can the agriculturist produce a crop without sowing the seed, and awaiting its germination according to the laws of God? The Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground. In this case, obedience to Truth will remove this necessity. Truth never made error necessary, or devised a law to perpetuate it. The supposed laws that produce discord are not His laws, for it is the legitimate action of Truth to produce harmony. Laws of nature are truly His laws; but you construe that as law which annuls the power of Spirit. Mind, of a right, demands

man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces weakness and loss of power.

Physiology is one of the apples from the tree of knowledge. Error said that to eat thereof would open man's eyes, and make him as a god. Instead of this enlargement, it closes the eyes to man's God-given dominion over the earth.

Truth casts out physiology, and every materialistic method, with the higher spiritual law, — the law that gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors belief, it honors understanding; and there is but One Mind entitled to honor.

The so-called laws of health are simply laws of mortal belief, the premises whereof are erroneous. Therefore the conclusions are wrong. Truth has made no laws to regulate sickness, sin, and death; for these are unknown to Truth. Belief produces the results of belief, and the penalty it affixes is as sure as the belief itself. The remedy lies in probing to the bottom, finding out the error of belief that produces a mortal disorder, and never honoring it with the title of law, or yielding obedience to it. Truth, Life, and Love are the only legitimate or eternal demands on man, and they are spiritual laws that enforce obedience.

We say, "My hand hath done it." What is this *my* but mortal mind, the cause of all materialistic action? All voluntary — or miscalled involuntary — action of the mortal body is governed by this mind, not by matter.

Controlled by the Divine Intelligence, man becomes

harmonious and eternal. That which is governed by human belief is discordant and mortal. We say man suffers from the effects of cold, heat, fatigue. This is human belief, not the Truth of Being, for matter cannot suffer. Mortal mind alone suffers; and that not because a law of matter has been transgressed, but because a law of this mind has been disobeyed. I have demonstrated this as a rule of Divine Science, when I have seen destroyed the delusion of suffering as the effect of what is termed a broken law.

A lady, whom I cured of consumption, always breathed with great difficulty when the wind was east. I sat silently by her side a few moments. Her breath came gently. The inspirations were deep and natural. I then requested her to look at the weather-vane. She looked, and saw that it pointed due east. The wind had not changed, but her difficult breathing was gone. The wind had not produced it. My metaphysical treatment changed the action her belief had produced on the system, and she never suffered again from east winds.

Here is testimony on this subject: —

I take pleasure in giving to the public one instance, out of the many, of Mrs. Glover-Eddy's skill in metaphysical healing. At the birth of my youngest child, now eight years old, I thought my approaching confinement would be premature by several weeks, and sent her a message to that effect. Without seeing me, she returned answer that the proper time had come, and that she would be with me immediately. Slight labor-pains had commenced before she arrived. She stopped them at once, and requested me to call an accoucheur, but to keep him below stairs until after the birth. When the doctor arrived, and while he remained in a lower room, Mrs. Eddy came to my

bedside. I asked her how I should lie. She answered, "It makes no difference how you lie," and added, "Now let the child be born." Immediately the birth took place, and without a pain. The doctor was then called into the room to receive the child, and he saw that I had no pain whatever. My sister, Dorcas B. Rawson, of Lynn, was present when my babe was born, and will testify to the facts as I have stated them. I confess my own astonishment. I did not expect so much, even from Mrs. Eddy, especially as I had suffered before very severely in childbirth. The physician covered me with extra bed-clothes, charged me to be very careful about taking cold and to keep quiet, and then went away. I think he was alarmed at my having no labor-pains, but before he went out I had an ague coming on. When the door closed behind him, Mrs. Eddy threw off the extra coverings and said, "It is nothing but the fear produced by the doctor that causes these chills." They left me at once. She told me to sit up when I chose, and to eat whatever I wanted. My babe was born about two o'clock in the morning, and the following evening I sat up several hours. I ate whatever the family did. I had a boiled dinner of meat and vegetables the second day. I made no difference in my diet, except to drink gruel between meals, and never experienced the least inconvenience from this course. I dressed myself the second day, and the third day felt unwilling to lie down. In one week I was about the house and was well, running up and down stairs and attending to domestic duties. For several years I had been troubled with *prolapsus uteri*, which disappeared entirely after Mrs. Eddy's wonderful demonstration of Christian Science at the birth of my babe.

MIRANDA R. RICE.

LYNN, Mass., 1874.

A student visited his home in Boston, and requested my counsel in a difficult case that he was treating, but

not curing. I examined the case, and told him the difficulties were produced by a fall several years before. Lingering belief made the trouble. When he returned to his practice he wrote me the following letter: —

April 2, 1880.

Last Saturday, when I was at home and you examined my patient, she had the most wonderful experience that I ever heard of. She was sitting talking with some ladies, and felt a little faint. Her head ached, and she said she would go to bed; when she felt a crash, just as if she were thrown from a carriage, and she knew nothing for four hours. Great black and blue spots, just where she was bruised years ago when she fell, appeared, and she acted and talked like a person under the influence of morphine. After the discoloration was gone, the cuticle came off in scales. She is better than ever now, walks without a cane, and has been out to ride to-day. What can it be? What does it mean?

G. D. Choate.

I hope this age will settle the question, Which is the master of health, happiness, and being, — Mind or body? Not a blade of grass springs up, not a spray buddeth within the vale, not a leaf unfolds its fair outlines, not a flower starts from its cloistered cell, but Mind causes it. To suppose that God constitutes laws of discord, or institutes penalties without law, is a mistake.

Every sin is the author of itself, and every invalid the cause of his own sufferings. Sin makes its own hell, and goodness its own heaven. If we concede the same reality to discord as to harmony, it has as lasting a claim upon us. If evil is as real as good, it is as immortal. If death is as real as Life, immortality is a myth. If

pain is as real as the absence of pain, both must be immortal; and if so, harmony cannot be the fact of being.

The Mohammedan believes a pilgrimage to Mecca salutary for the salvation of his soul, efficacious to save what is immortal; yet Soul must be already right, or it could not continue in existence. Another believes that inanimate drugs save a man's life. The first is a religious delusion, the second is a medical delusion.

Disease is an impression originating in the unconscious mortal mind, and becoming at length a conscious belief that the body, or matter, suffers. This delusion is like the dream of sleep, wherein the suffering is wholly in mortal mind; yet the dreamer always thinks he has a body, and that the suffering is in that body, although the body may be all the while sensationless, and at rest in sleep.

This goes to show that all suffering and disease are forms of thought, appearing upon the body by consent of the mind. If the dream of disease and suffering, that goes on in sleep, should continue long enough, the body would manifest disease and pain.

The smile of the sleeper indicates the sensation produced physically by the pleasure of a dream. Indications of pain are also often seen on the face of the sleeper. So pain and pleasure, sickness and care, are traced in unmistakable signs upon the face.

You may say that consumption, as a latent and hereditary thought, produces no sign upon the body. You may scoff at my declaration that mortal mind produces lung complaints, and all other diseases. But I repeat it: sickness is a growth of illusion, springing from a seed of thought, — either your own thought, or another's. The soil of disease is mortal mind, and you have a

crop abundant or scanty, according to the seedlings in that soil, by whomsoever placed there.

Anatomy, physiology, treatises on health, — sustained by what is termed material law, — are the husbandmen of sickness and disease. It is proverbial that as long as you read medical works you will be sick. The sedulous matron — studying her Jahr, at hand with homœopathic pellet and powder, ready to put you into a sweat, to move the bowels, or to produce sleep — is sowing the seed of sickness day and night, and her household will erelong reap the reward of this error.

The descriptions of disease by clairvoyants and medical charlatans, quacks alike with mind and matter, are the prolific sources of sickness. They are the principal manufacturers of disease and death. They first help to form the image of illness in mortal minds, by telling patients that they have a disease; and then they go to work to destroy that disease. They unweave their own webs; while sufferers are satisfied to see their supposed curers busy, and to pay them for both making sickness and trying to heal it. This is "the seed within itself," spoken of in the Bible, "bearing fruit after its kind."

Doctors deport themselves generally as if there were no Mind, and they had taken the ground, contrary to metaphysics, that all is matter. Ignorant that the human mind governs the body through belief, they hesitate not to poison this fount of fear with more fear. They form disease in thought by declaring it a fixed fact, even before they go to work to eradicate it with the material faith which they inspire. They first poison the mortal thought with fear, and then would offset mind-poison with the poison of matter.

Delusion is all that ever enabled a drug to cure the ailments of a man. Anatomy admits that mind is somewhere in mortals, though out of sight. Then, if a man is sick, why doctor the body alone, and deal a dose of despair to mind? Why declare that the body is diseased, and picture the disease to the mind, holding it before the physician's and the patient's thought, rolling it under the tongue as a sweet morsel? We should understand that the cause and cure of a disease rests with Mind; and we should address ourselves to the task of preventing the images of disease from taking form in thought, as well as by effacing the forms of disease already located in the human mind.

Because Science is at war with physics, even as Truth is at war with error, the old schools will oppose it. When there were fewer doctors, and less thought was given to sanitary subjects, there were better constitutions and less disease. In olden times, who ever heard of dyspepsia, cerebro-spinal meningitis, hay-fever, and rose-cold?

What an abuse of nature to say that a rose, the smile of God, can produce suffering. The joy of its presence, its beauty and modesty, should uplift the thought and destroy any possible fever. It is profane to fancy that the sweetness of clover and breath of new-mown hay may cause, like snuff, sneezing and nasal pangs.

If a random thought had called itself dyspepsia, and appeared to our forefathers, it would have died at the hands of benevolence and industry. Then people had less time to be selfish, to confine thought to the body, to spend in sickly after-dinner talk. The exact amount of food the stomach could digest was not discussed

à la Cutter, or considered a law of the human mind. A man's belief in those days was not so severe upon the gastric juices. Beaumont's Experiments did not govern the digestion.

The action of mind on the body was not so injurious before the curing and curious Eves embraced medical works, and the unmanly Adams charged their falls, and the fate of their offspring, upon the credulity of their wives.

The primitive privilege, to take no thought about food, left the stomach and bowels free to act in obedience to nature, and gave the gospel a chance to be seen in its glorious effects upon the body. A ghastly array of diseases was not kept before the imagination. Fewer books on digestion, and more "sermons in stones and good in everything," gave better health and greater longevity to our forefathers. When the mechanism of the human mind goes on undisturbed by fear, selfishness, or malice, disease cannot enter and gain a foothold.

Damp atmospheres and freezing snows may have empurpled the round cheeks of our ancestors, but they never reached the refinement of inflamed bronchial tubes; because they were as ignorant as Adam, before he was told by his wife that there were such things as tubes or troches, lungs or lozenges.

The Nineteenth Century would load with disease the air of Eden, and hunt mankind down with superimposed airs and conjectural evils. Mind is at once the best friend and the worst foe of the body, and Truth the universal healer.

Shall a regular practioner treat all the cases of organic disease, and the Christian Scientist try his hand

only on hysteria, hypochondria, or hallucination? One disease is no more unreal than another. All disease is the result of hallucination, and can carry its ill effects no further than mortal mind maps out. Facts are stubborn things. Christian Science finds the decided type of acute disease, however severe, quite as ready to yield as the less distinct type and chronic form of disease. It handles the most malignant contagion with perfect assurance.

Because guided by Divine Truth, and not guess-work, the *Theologus* (*i. e.* the student, or expounder, of the divine law) treats disease with more certain results than any other healer on the globe. The Scientist who understands and adheres strictly to the rules of my system, and rests his demonstration on its sure basis, is the only one safe to employ in difficult and dangerous cases.

Mind as far outstrips drugs in the cure of disease as in the cure of sin. The more excellent way is Mental Science in every case. Medicine is not a science, but a bundle of speculative human theories. The prescription that succeeds in one instance fails in another, owing to the different mental states of the patient. These states are not comprehended; and they are without a sign, except to the skilful Scientist. The rule, and its perfectness in my system, never vary. If you fail to succeed in any case, it is because you have not demonstrated the rule and proven the Principle.

Many of our best men and women have passed away, since this book was begun, who might have been saved by the Science of which it treats. The minor hosts of Æsculapius are flooding our land with diseases, because they are utterly ignorant of the unity of the human

mind and body They treat the sick as if there were but one factor in the case, and that one body, without mind.

There is an old riddle in natural history — Which was first, the egg or the bird? To match the ancient question, I propose this modern one: Which was first, Mind or medicine? If Mind was first, and self-existent, then Spirit, not matter, must have been the first medicine. It is plain that God does not employ drugs or hygiene, or obtain them for human use; else Jesus also would have recommended and employed them in his healing.

Mind being first, it made medicine; but the medicine was Mind. It could not have been that which Mind does not include. Truth is God's medicine for error of every sort.

The human mind would use error as a medicine, and take the greater evil to cure the less. It would appease malice with revenge, and quiet pain with morphine. Of two evils, it chooses the greater. The Divine Mind never called matter medicine, or made it so; and matter required a material belief before it could be considered as medicine.

Omnipotent Mind could not possibly create a remedy beyond itself. Erring, finite, human mind needs something besides itself. So it believes in something else, and raises matter into a god; for the human mind was an idolater from the beginning, having other gods and more than the One Mind.

Here you see how sense makes its own idols, names them matter, worships them. With pagan pride it has attributed to a material god of medicine an ability

beyond itself. The beliefs of the human mind rob and enslave it, and then impute this sad result to another personality of illusion, named Satan.

Follow out true cultivation;
Widen Education's plan;
From the Majesty of Nature
Teach the Majesty of Man!

In these lines Charles Swain points out the true duty of man.

A physician of the old school remarked with great gravity: "We know that mind affects the body somewhat, and advise our patients to be hopeful, cheerful, and take as little medicine as possible; but mind can never cure organic difficulties."

The logic is lame and facts contradict it. I have cured what is termed organic disease as readily as purely functional disease, and with no other means except Mind. Few will deny that death has been occasioned by fright. This proves that every function of the body, its entire organism, is governed by the human mind; unless this mind yields to the Divine Mind, and is saved from itself. Fear has stopped the action of the blood, heart, lungs, and brain.

That mortal mind does govern every organ of the mortal body we have overwhelming proof. It is the autocrat of the mortal body, that yields to no power except by its own consent. It wields the sceptre of a monarch, until the Divine Mind takes away its supposed realm.

If the human mind has the power to kill, it has utter control of what is termed the human mechanism. If the

human mind can make a healthy organ cease to act, the Divine Mind can more readily make the action of being harmonious and eternal. Divine Mind does all that. The only difficulty is to see and acknowledge it, yield to this power, and fall at the feet of Truth.

Mortal mind produces what is termed organic disease as certainly as it produces hysteria, and must undo its own errors, sicknesses, and sins. I have demonstrated this beyond all cavil. The evidence of Mind's absolute control is to me as sure as the evidence of my existence.

Mortal mind and body are one. Neither exists without the other, and both must be changed into the immortal. Mortal matter is but a false conception of this mortal mind. It builds its own superstructures, of which the body is the grosser and more basal portion — a material and sensual belief first and last.

Evil is a negation, because it is the absence of good. It is nothing, because it is the absence of something; and it is error, because it presupposes the absence of Truth, when really Truth is omnipresent. That there is no power in evil, we all need to learn.

Error is self-assertive, saying, "I am an Ego, overmastering good." This falsehood exposes its falsity, and should strip it of all pretensions. The only power of evil is to destroy itself. It can never destroy an iota of good. Every attempt of evil to do that has been a failure, and only aids in the final destruction of error.

There is no involuntary action. Mind includes all action and volition. But the human mind tries to distinguish between voluntary and involuntary action. Take away this erring mind, and the body loses all appearance of life or action, and the human mind then calls it dead.

Still this human mind has a body, acting and appearing to itself to live, like the one that it had before death, and that we see. Mortals comprehend not even mortal existence. This proves their ignorance of the all-knowing Mind and His creation.

If a dose of poison is swallowed through mistake, the patient dies, while physician and patient are expecting favorable results. Did belief cause this death? Even so, and as directly as if the poison had been intentionally taken.

In the allegory of material creation, Adam, alias the belief of Life and Intelligence in matter, had the naming of all material animals. These names indicated their properties, qualities, and forms. Error, the opposite of Truth, names the qualities and effects of what it terms matter, and so rouses the law of belief that holds the preponderance of power in human opinions against Spirit and Truth.

The few who think a drug harmless, where a mistake has been made in the prescription, are unequal to the many who have named it poison, and so the majority opinion governs the result.

The remote cause, or belief, is stronger than the predisposing and exciting cause, because of its priority, and the connection of past mortal thoughts with present. The adult has a deformity, produced, thirty years ago, by the terror of his mother. That chronic error is more difficult of cure than an acute injury, unless we wrest it from human opinions, and base the cure on Science, or Divine Mind, to whom all things are possible.

What is termed disease is formed unconsciously, until fear awakes consciousness. The belief of sin, grown

terrible in strength and control, was an unconscious error in the beginning, — an embryotic thought, without motive, — that afterwards governed the so-called man. Passion, appetite, dishonesty, envy, and malice ripen into action, to pass on from shame and woe to their next stage, self-destruction.

When darkness comes over the earth the senses have no evidence of a sun. The human mind knows not where the orb of day is, or if it exists. Astronomy, the interpreter of the solar system, decides that question. The human senses yield to this opposite evidence, willing to leave with astronomy the explanation of the sun and its influence on the earth. If the personal senses see no sun for a week, we still believe there is solar light and heat.

Science, so far, has beaten illusion out of its crude theory, and established its own theory. Mortals should no more deny the effect of mortal mind on the body, when the cause is not seen, — and when the belief producing the effect is unconscious of its effects, — than it should deny the sunlight when the orb disappears.

The valves of the heart, opening and closing on the blood, obey the mandate of mortal mind, as directly as does the hand moved by the will; though anatomy admits the mental cause of the latter action, but not of the former.

Mortal mind is ignorant of self, or it could never be self-deceived. If it knew how to be better, it would be better. The inanimate, unconscious substratum of the human mind, that we call the body, is the seedling that starts thought, and sends it to the brain for consciousness.

We call the body matter, but it is as much mind, according to its degree, as the brains that furnish the evolution of all mortal things,— which, strange to say, start from the lowest instead of the highest mortal thought. The reverse is the case with all the formations of the Divine, Immortal Mind. They proceed from the highest source, and constantly ascend the scale of infinite being.

In the lower, basal thought of mortals begin the formations of embryotic mind. Next we have brains, matter, the formation of beliefs. From belief comes the reproduction of the species — first inanimate, and then animate mind. But brain is ignorant of thought, ignorant of what it produces in its circle upon the body.

Thought fills the man with beliefs of pain or pleasure, of life and death, arranging matter into five so-called senses, that presently judge a man by the size of his brain and the bulk of matter gathered about him.

The birth, growth, maturity, and decay of mortals are as the grasses that spring from the dark and dirty soil, to become beautiful green blades, — then to wither and return to their native nothingness.

The Hebrew bard swept his lyre with saddening strains about mortal existence : —

> As for man, his days are as grass.
> As a flower of the field, so he flourisheth;
> For the wind passeth over it, and it is gone,
> And the place thereof shall know it no more.

When hope rose higher in his heart, and he grasped the realities of Divine Being, the Psalmist wrote : —

As for me, I will behold Thy face in righteousness;
I shall be satisfied when I awake with Thy likeness.
. . . . . .
For with Thee is the fountain of Life;
In Thy light shall we see light.

Brains can give no idea of God's man. They can take no cognizance of Mind. They are not the organ of the Infinite. As mortals give up their delusion that there is more than one Mind, they will gain the likeness of God, the eternal good, and include in it no other mental element.

As a material life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man will dawn upon human thought, and lead to "where the young child lies," even to the spiritual idea of Life and what it includes.

The human mind must escape from its own barriers. It should no longer ask of the head, heart, or lungs, What is man's prospect for life? Mind is not helpless. Intelligence is not mute before non-intelligence.

Physiology has never explained Soul, and had better not undertake the explanation of body. Life is, was, and ever will be independent of matter; for Life is God, and man is the idea of God, that dust can neither make nor unmake.

Physiology causes sickness, and then, to cure it, recommends a double dose. It is like a physical irritation, which we falsely attribute to the quantity, rather than the quality, of some drug which has been taken. The Science of Being reveals man and immortality as based on Spirit. Personal sense defines mortal man as based on matter; and thence infers the mortality of the body.

Every method of medicine has its advocates. The preference of mortal mind for any method creates a demand for it, and the body seems to require it. You can even educate a healthy horse so far in physiology that he will take cold without his blanket; whereas the wild animal, left to his instincts, sniffs the wind with delight. Epizoötic is an evolved ailment, that a natural horse never has.

I have discerned disease in the human mind, and recognized the patient's fear of it, many weeks before the so-called disease made its appearance in the body. Disease being a belief, — a latent creation of mind, before it appears as matter, — I am never mistaken in my scientific diagnosis of disease.

Whenever an aggravation of symptoms has occurred, from mental *chemicalization*, I have seen the mental signs, assuring me that danger was over, before the patient felt the change, and have said to the patient, "You are healed," — sometimes to his discomposure, when he was incredulous. But it always proved as I foretold.

I name these facts to show that disease has a mental origin; that faith in rules of health, or in drugs, begets and fosters disease, by attracting the mind to the subject of sickness, by exciting fear of it, and by dosing the body in order to avoid it. The faith reposed in these things should find a higher home. Understanding the control of Mind over body, we should put no faith in material means.

Science reveals the origin of all disease as wholly mental. It declares that all disease is cured by Mind, however much we trust the drug, or any other medium

to which faith is directed. It is Mind, not matter, that heals the sick. I am able to heal, because I act upon mortal mind through the spiritual element. The action of Spirit restores harmony. Metaphysical healing enables one to heal the absent as well as the present. The spiritual capacity to apprehend thought is gained only when man is found not wearing his own righteousness, but claiming righteousness of God.

Science enables one to read the human mind, but not as a clairvoyant. It enables one to heal through Mind, but not as a mesmerist. When man is governed by Spirit, God, who understands all things, he knows that to Spirit all things are possible. The only approach to this affluence of Truth, that heals the sick, is found in Divine Science.

We walk in the footsteps of Truth and Love by following the example of our Master, and having the understanding of metaphysics. Christianity is its basis; and physiology, that pins our trust to matter instead of God, is directly opposed to it.

Ignorant of the footsteps and the basis of metaphysical healing, you may attempt to unite with it mesmerism, mediumship, electricity; but not one of these can mingle with metaphysical healing, or demonstrate it. Whosoever reaches the understanding of this Science, in its higher significations, will perform the sudden cures of which it is capable; but this can be done only by taking up the cross and following Christ, or Truth.

We are Christian Scientists only as we quit our hold upon material things, and grasp the spiritual, — until we have left all for Christ. Mortal beliefs are not spiritual. They come from the hearing of the ear, from person

instead of from Principle, and from the mortal instead of the immortal.

Spirit never believes in God. It *is* God. Human power is a material belief, a blind force, the offspring of will and not of Wisdom, of the mortal mind and not of the Immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and storm, together with all that is selfish, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds the "winds in His fist," in accord with Science and harmony.

Will-power is not Science. It belongs to the senses, and is objectionable. Willing the sick to recover is not metaphysics, but sheer animal magnetism. Will may infringe upon the rights of man. It produces evil continually, and is far from the Science of Being. Truth, and not Will, is the healer, that says to disease, "Peace, be still."

The personal senses may cherish affinities with their opposites. In Christian Science Truth never mingles with error. Mind has no affinity for matter; therefore Truth is able to cast out the ills of the flesh. Mind, God, sends forth the aroma of Spirit, the atmosphere of Intelligence. The belief that a pulpy substance, under the skull, is Mind, is a mockery of Intelligence, the mimicry of Mind.

The theory that Spirit is distinct from matter, but must pass through it, or into it, to be individualized, would reduce Truth to the dependency of error, and require Something to be made manifest through Nothing. Better the suffering that awakens mortal mind from its dream, than the false pleasures that tend to perpetuate it.

Scientists can heal the sick who are absent from them, since space is no obstacle to Mind. My students heal many whom they never saw. The whole world is made better by Truth on its pinions of light, chasing away the darkness of error.

Mortal mind, acting from the basis of sensuous belief in matter, is animal magnetism; but when mortal mind, contradicting the evidence of the senses, yields to the government of God, it can go forth on errands of love. In proportion as you understand Christian Science, you lose animal magnetism; and you disarm mesmerism of its imaginary power, as you gain spiritual power.

You can have no power opposed to God in Science, and the senses must give up their false testimony. Your influence for good is the weight you throw into the right scale. The good you do, and the good you embody, give you the only power obtainable. Evil is not power. It is a mockery of strength, that ere long betrays its weakness, and falls, never to rise again. Bowring's verse expresses my thought on this subject: —

> The chain of being is complete in me;
> In me is matter's last gradation lost,
> And the next step is Spirit — Deity!

The following testimonials are appended, simply to elucidate my topic: —

I was suffering from pulmonary difficulties, pains in the chest, a hard and unremitting cough, hectic fever; and all those fearful symptoms made my case alarming. When I first saw Mrs. Glover (afterwards Mrs. Eddy) I was reduced so as to be unable to walk any distance, and could sit up but a portion of the day. Walking up stairs gave me great suffering in breathing.

I had no appetite, and seemed surely going to the grave, the victim of consumption. I had received her attention but a short time when my bad symptoms disappeared, and I regained health. During this time I rode out in storms to visit her, and found the damp weather had no unpleasant effect on me. From my personal experience, I am led to believe that the Science by which she not only heals sickness, but explains the way to keep well, is deserving the earnest attention of the community. Her cures are not the result of medicine, mediumship, or mesmerism, but the application of a Principle that she understands.

JAMES INGHAM.

EAST STOUGHTON, MASS.

Miss Ellen C. Pillsbury, of Tilton, N. H., was suffering from what her physicians called enteritis, of the severest form, following typhoid fever. Her case was given up by her regular physician, and she was lying at the point of death, when Mrs. Glover (afterwards Mrs. Eddy) visited her. In a few moments after Mrs. Glover entered the room and stood by the bedside, Miss Pillsbury recognized her aunt, and said, "I am glad to see you, aunty." In about ten minutes more Mrs. Glover told her to rise from her bed and walk. Miss Pillsbury rose and walked seven times across her room, then sat down in a chair. For two weeks before this we had not entered her room without feeling obliged to step lightly. Her bowels were so tender that she felt the jar, and it increased her sufferings. She could only be moved on a sheet from bed to bed. When she walked across the room, at Mrs. Glover's bidding, Mrs. Glover told Miss Pillsbury to stamp her foot strongly upon the floor, and she did so without suffering from it. The next day she was dressed, and went down to the table; and on the fourth day made a journey of about a hundred miles in the cars.

MRS. ELIZABETH P. BAKER.

The following is a case of heart-disease, which I cured without having seen the patient: —

Please find inclosed a check for five hundred dollars, in reward for your services, that can never be repaid. The day you received my husband's letter I became conscious, for the first time in forty-eight hours. My servant brought my wrapper, and I arose from bed and sat up. The attack of heart-disease lasted two days, and we all think I could not have survived, but for the wonderful help received from you. The enlargement of my left side is all gone, and the doctors pronounce me rid of heart-disease. I had been afflicted with it from infancy. It became organic enlargement of the heart and dropsy of the chest. I was only waiting, and almost longing, to die, but you have healed me. How wonderful to think of it, when you and I have never seen each other. We return to Europe next week. I feel perfectly well.

Louisa M. Armstrong.

Mr. R. O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swelled foot was restored at once on your receipt of my letter, and that very day I put on my boot and walked several miles." He had previously written me: "A stick of timber fell from a building on my foot, crushing the bones. Cannot you help me? I am sitting in great pain, with my foot in a bath."

I never believed in taking certificates or presenting testimonials of cures; and usually, when healing, have said to the individual, "Go, tell no man." I have never made a specialty of healing, but labored, in every way that God directed, to introduce metaphysical treatment. I offer a few testimonials, simply to support my statements about Christian Science.

Lynn, June, 1873.

My little son, a year and a half old, had ulcerations of the bowels, and was a great sufferer. He was reduced almost to a skeleton, and growing worse daily. He could take nothing but gruel, or some very simple nourishment. At that time the physicians had given him up, saying they could do no more for him, and he was taking laudanum. Mrs. Eddy came in, took him up from the cradle, held him a few minutes, kissed him, laid him down again, and went out. In less than an hour he was taken up, had his playthings, and was well. All his symptoms changed at once. For months previously blood and mucous had passed his bowels, but that day the evacuation was natural, and he has not suffered from his complaint since. He is now well and hearty. After she saw him he ate all he wanted. He even ate a quantity of cabbage just before going to bed.

L. C. Edgecomb.

I was called to visit Mr. Clark, in Lynn, confined to his bed six months with hip-disease, caused by a fall upon a wooden spike, when quite a boy. On entering the house I met his physician, who said he was dying. He had just probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, that had on it the evidence of this condition of the bone. The doctor passed out. Mr. Clark lay with his eyes fixed and sightless; the dew of death was upon his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently, the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said, "I feel like a new man; my suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks, and that pieces of wood were discharged from the sore as it healed. These pieces had remained there ever since the injury received in his boyhood.

Since his recovery I have been informed that his physician claims to have cured him; and that his mother has been threatened with an insane asylum for having said, "It was none other than God and that woman who healed him." I cannot attest to the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

For three years I sought day and night the solution of this problem of healing. I searched the Scriptures, and read nothing else, not even a newspaper. I kept aloof from society, and devoted my time and energies to discovering a positive rule. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced, according to primitive Christian healing, by a holy, uplifting faith; but I must know its Science, and I won my way through discovery, reason, and experiment.

I had no human aid. The revelation of Truth to the understanding came, as to all, through divine power. When "unto us a child is born," a new idea has birth, and "his name is Wonderful." This is the origin of Christian Science in this century.

That Life is God, that the might of omnipotent Spirit shares not its strength with material drugs, have been demonstrated to me. Reviewing this brief experience,

I cannot fail to discern the coincidence of the human with the divine.

My medical researches and experiments had prepared the way for metaphysics. Every material dependence had failed, and I can now understand why; for I see the means by which mortals are divinely driven to a spiritual source for health, happiness, and Life. My experiments in homœopathy had made me sceptical as to material curative methods.

Jahr, from *Aconitum* to *Zincum oxydatum*, enumerates the general symptoms, the characteristic signs, that demand the different remedies. But the drug is attenuated to such a degree that not a vestige of it remains; and from this I learn that it is not the drug that cures the disease, or changes one of the symptoms.

I have attenuated *Natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost its savor;" and yet with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, I have cured a patient sinking in the last stage of typhoid fever.

The highest attenuation of homœopathy, and the most potent, steps out of matter into Mind; and thus it should be seen that Mind is the healer, or metaphysics, and that there is no efficacy in the drug.

A case of dropsy, given up by the faculty, fell into my hands. It was a terrible case. Tapping had been employed, and the patient looked like a barrel as she lay in the bed. I prescribed the fourth attenuation of *Argenitum nitricum*, with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly. Believing then

somewhat in the ordinary theories of medical practice, I began to fear a crisis, or aggravation of symptoms from the prolonged use of these remedies, and told the patient so; but she was unwilling to give up the medicine, when she was recovering. It then occurred to me to give her unmedicated pellets for a while, and watch the result. I did so, and she continued to gain as before. Finally she said that she would give up her medicine for one day, and risk the effects. After trying this she informed me that she could get along two days without globules; but on the third day she again suffered, and was relieved by taking them. She went on in this way, taking the unmedicated pellets, with occasional visits from me, — employing no other means, — and was cured.

When I learned of a verity that Mind, and not matter, effects the cure, I had such qualms of conscience over attributing the cure to matter that I gave up a respectable profession, and heard the soft impeachment that I had lost my wits, or become a Spiritualist — which seems to me much the same thing.

My experiments have proved the fact that Mind governs the body, not in one instance, but in every instance. A change of belief changes all the physical symptoms, and determines a case for better or worse. Nerves carry a changed report according to the changed belief. The indestructible faculties of Spirit exist without the necessities of matter, or the false beliefs of a so-called material existence.

Destruction of the auditory nerve, and paralysis of the optic, are not needed to ensure deafness and blindness; for if mortal mind says, "I am deaf and blind," it will be so without an injured nerve. Every theory opposed

to this fact (as I learned in metaphysics) makes man, who is immortal in understanding, mortal in belief.

What is termed matter manifests nothing but mortality. Not a glimpse or manifestation of Spirit is obtained through matter. Spirit is positive; and for positive Spirit to pass through negatives would be its destruction.

Whatever furnishes the semblance of an idea, governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect to cause. The point for others to decide is, whether mortal mind is causative, or the Immortal Mind. We should forsake the basis of material belief, for the facts of Science and their Principle.

The authentic history of Caspar Hauser is a useful hint as to the frailty and inadequacy of mortal mind. It proves, beyond a doubt, that education constitutes this so-called mind; and that, in turn, mortal mind avenges itself on the body, by the false sense it imparts. Incarcerated in a dungeon, where neither sight nor sound could reach him, at the age of seventeen Caspar was still a mental infant, crying and chattering with no more intelligence than a babe, and realizing Tennyson's description: —

> An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry.

His case proves material sense to be but a belief, formed by education alone. The light that affords us joy gave him a belief of intense pain. Fear suffused his

eyes. They were inflamed by the light, since, to his belief, it gave suffering instead of joy. After the babbling boy was taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy anywhere else. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain in those very senses, trained in an opposite direction.

All this is evidence of the correctness of Christian Science. Alexander Pope was right in his account of Man: —

> Placed on this isthmus of a middle state, —
> A being darkly wise and rudely great,
> With too much knowledge for the sceptic's side,
> With too much weakness for the stoic's pride, —
> He hangs between: in doubt to act or rest;
> In doubt to deem himself a god or beast;
> In doubt his mind or body to prefer;
> Born but to die, and reasoning but to err,
> Alike in ignorance, his reason such,
> Whether he thinks too little or too much;
> Chaos of thought and passion, all confused;
> Still by himself abused or disabused;
> Created half to rise and half to fall;
> Great lord of all things, yet a prey to all;
> Sole judge of truth, in endless error hurled, —
> The glory, jest, and riddle of the world!

The less there is said of physical structure or law, and the more there is said about moral and spiritual law, the higher the standard of mortals will be, and the further removed from imbecility of mind and body.

We are told that the simple food our forefathers ate assisted to make them healthy; but that is a mistake. Their diet would not cure dyspepsia at this period. With rules of health in the head, and the most digestible food in the stomach, there would still be dyspeptics. The effeminate constitutions of our time will never grow robust until individual opinions improve, and belief loses some portion of its error.

We must release physiology, and take up ontology. We must look into the Science, instead of accepting the sense of things. We should master fear, instead of cultivating it. It was the ignorance of our forefathers, concerning the knowledge that to-day walks to and fro in the earth, that made them more hardy than our trained physiologists, more honest than our sleek politicians.

Learning is useful if it is of the right sort. History, observation, invention, philosophic research, and original thought are requisite for the expansion of mortal mind, — essential to its growth, out of itself, into the immortal.

The tangled barbarisms of learning we deplore, — the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Our arrangements for thinking and writing are lowering the standards to accommodate the purse, and meet a frivolous demand for amusement instead of instruction.

The core of mortal mind is not readjusted, and its coverings are thickly inlaid with foreign devices. If modern knowledge is power, it is not wisdom. It is but a blind force, whose materiality loses in power what it gains in time.

Eclectic religion and metaphysical healing would ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation from the press. Give it the place in our institutions of learning now occupied by physiology, and Christian Science will eradicate sickness and sin in less time than they have taken to increase, under the old systems and stereotyped plans for subduing them. Incorrect teaching lowers the standard of Truth. Man hath sought out many inventions, but he has not yet found that knowledge can save him from the dire effects of knowledge.

Many a hopeless case of disease is induced by a single *post-mortem* examination, — not from poison, or material virus, but from the fear of the disease, and from the image brought before the mind during an excited state of feeling, which is afterward outlined on the body.

Books that would rule disease out of mortal mind, and would so efface the images and thoughts of disease, instead of impressing them with force of description and medical detail, — such books would abate sickness and ultimately destroy it.

Physiology would have you believe the body to be diseased, independently of mind, and despite its protest or co-operation. This view is as evidently erroneous to me now, and will be to others at some future day, as the rejected doctrine of the predestination of the saved and the lost. The shocking doctrine that man is governed physically all his days, and afterwards killed by the body, is too absurd to last another century.

The press unwittingly sends forth many a plague-spot into the human family. It does this by giving names to diseases, and printing long descriptions that mirror

images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease has cost many a man all his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost. God said, "In the day thou eatest thereof, thou shalt die."

The doctor's mind reaches his patient's. His belief in disease — its reality and fatality to him — harms his patients more than his calomel and morphine; inasmuch as the higher stratum of mortal mind is more potent to injure than its lower substratum, called matter. A patient hears the doctor's verdict as a martyr hears his death-sentence. He may seem calm under it, but he is not. His fortitude may sustain him, but his fear has already developed the disease which is gaining the mastery.

The power of mortal mind over its own body is little known. Its destructive action, if reversed, would restore health.

Take away the penalty that must follow sin, and mortal mind could not destroy its own body. Sin alone brings death, for it is the only element of destruction. "Fear him who is able to destroy both Soul and body in hell," said Jesus; and a careful study of this text shows that these words were a warning to beware, not of Rome, nor of Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life. No law supports them. They have no relation to God that can establish their power.

The doctor is the artist who outlines disease, and fills his delineations with sketches from class-books. After

disease is formed in mortal mind, it is sure to appear on the body, sooner or later. The thought of disease is sometimes formed before you see your doctor, and before he undertakes to dispel it by a counter fear, — perhaps by a blister, by the application of caustic, by croton oil, or by a surgical operation. Or, giving another direction to faith, he prescribes drugs, until the elasticity of mortal thought haply causes a vigorous reaction upon itself, and thus reproduces a picture of healthful and harmonious formations.

The patient's belief is more or less moulded and formed by his doctor's belief in the case, even though the doctor says nothing to support his theory. His thoughts and his patient's commingle, and the stronger rule the weaker. Hence the importance that doctors be Christian Scientists.

We respect the motives and philanthropy of the higher class of physicians. We know that if they understood the Science of Mental Healing they would abandon their systems of drugging. Even this one reform in medicine would ultimately deliver mankind from the oppressive bondage of sickness that false theories enforce.

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles, without the co-operation of mortal mind, could lift the hammer and smite the nail, it might be thought true that hammering enlarges the muscles. But the trip-hammer is not increased in size by exercise. Why not, since muscles are as material as wood and iron? Because mortal mind is not producing that result in the hammer.

Muscles are not self-acting. If mortal mind moves them not, they are motionless. Hence the fact that mortal mind enlarges and strengthens them through its mandate, through its own demand and supply of power. Not because of muscular exercise, but through the blacksmith's belief, comes the strength of his arm.

Man develops his body just as he moves it, through mind. To know whether this development is produced consciously or unconsciously, is of less importance than a knowledge of the fact. The feats of the gymnast prove that latent mental fears are quite unknown to him. Mind, fixed on some achievement, makes its accomplishment possible. Exceptions only confirm this rule, proving that failure is occasioned by a too feeble sense of capability.

Had Blondin believed it impossible to walk a rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his muscles their flexibility and power, — which was attributed, perhaps, to a lubricating oil. His fear must disappear, and his power of putting resolve into action must appear.

When Homer sang of the Grecian gods, Olympus was dark ; but through his verse the gods became alive in a nation's belief. Pagan worship began with muscularity, but the Law of Sinai lifted thought into the song of David. Moses advanced a nation to the worship of God in Mind instead of matter, and illustrated the grand human capacities of being bestowed by Immortal Mind. The Psalmist said: "Thou madest man to have dominion over the works of Thy hands. Thou hast put all things under his feet."

CHAPTER VI.

ANIMAL MAGNETISM.

And the dragon was enraged at the woman, and went away to make war with the rest of her offspring, who keep the commandments of God and maintain the testimony of Jesus. — Apocalypse.

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment-seat;
Oh be swift my Soul to answer Him, be jubilant my feet.

Julia Ward Howe.

If the light that is in thee be darkness, how great is that darkness.

Jesus.

ANIMAL magnetism was first brought into notice in Germany in 1775, by Mesmer. According to the American Cyclopedia he regarded this force, which he said could be exerted by one living organism over another, as a means of alleviating disease.

His propositions are as follows: —

There exists a mutual influence between the celestial bodies, the earth and animated things. Animal bodies are susceptible to the influence of this agent, disseminating itself through the substance of the nerves.

In 1784 the French government ordered the medical faculty of Paris to investigate Mesmer's theory, and report upon it. Under this order a commission was appointed, and Benjamin Franklin was one of the

commissioners. They reported to the government as follows : —

In regard to the existence and utility of Animal Magnetism, we have come to the unanimous conclusions that there is no proof of the existence of the animal magnetic fluid ; that the violent effects, which are observed in the public practice of magnetism, are due to manipulations, or to the excitement of the imagination, and the impressions made upon the senses ; and that there is one more fact to be recorded in the history of the errors of the human mind, and an important experiment upon the power of the imagination.

In 1837 a committee of nine was appointed, among whom were Roux, Bouillaud, and Cloquet, who tested, in several sessions, the phenomena exhibited by a reputed clairvoyant. Their report expressed the results as follows : —

The facts which had been promised by Monsieur Berna [the magnetizer] as conclusive, and as adapted to throw light on physiological and therapeutical questions, are certainly not conclusive in favor of the doctrine of animal magnetism, and have nothing in common with either physiology or therapeutics.

This report was adopted by the Royal Academy of Medicine in Paris.

My own observations of the workings of animal magnetism, during the past sixteen years, not only convince me that it is not a remedial agent, but that its pernicious effects upon the human mind and system exceed those of all other dangerous agents. It is a fundamental error.

If it seems to alleviate or cure disease, this appearance is deceptive, since error cannot remove the effects

of error. To be at ease under the influence of animal magnetism is worse than *dis-ease*, or discomfort, under sin. In no instance is its effect other than the effect of illusion. Any seeming benefit derived therefrom is proportionate only to one's faith in error.

Animal magnetism has no scientific principle; for God is the Principle of, and governs, all that is real, harmonious, and eternal, and His power is neither animal nor human, but divine.

Its basis being a belief, and this belief an error, animal magnetism, or mesmerism, is a mere negation, possessing neither intelligence nor power.

There is but one attraction, namely, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power, or the magnetism of Mind.

The planets have no more power over man than over his Maker, since God governs both the universe and man. Reflecting His power, man has dominion over heaven and earth, and all their hosts.

One of the grandest features of Biblical history is its honesty. Its reformatory purpose spares no error. The portrayal of Judas was no pleasant task for the loving ambassadors of Truth, but they nevertheless fulfilled it.

It is due to this period, — in which Christian Science is introduced, and the sovereignty of Mind insisted upon, — to protect humanity from abuse by mortal mind, when that mind is unrestrained by law. The belief that one mind can act upon another without being known in that action, and without the actor being seen *in propria persona*, suggests the need of knowing your enemy and the means of self-defence.

The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtile. So secret are its present methods that they ensare the age into indolence, and produce the very apathy which the criminal wishes on this subject.

Animal magnetism is literally *demonology*. The following is an extract from The Boston Herald : —

> Mesmerism is a problem not lending itself to an easy explanation and development. It implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society.

Christian Science stands preëminent for promoting affection and virtue, in families and the community. Opposed to this healthful and elevating influence of Mind, as if to forestall the power of good, a baneful and secret mental influence has uprisen; but Science can and will meet all emergencies, and restore the normal standard of harmony.

If we abide in Truth and Love, this hidden foe, or secret mental malpractice, will only serve the ends of Wisdom, — whereby one learns how to master error. This uplifts and enlarges the human capacity for good, and so fulfils the Scripture: "They shall take up serpents; and if they drink any deadly thing it shall not harm them."

The Apostle Paul refers to the personality of evil as "the god of this world," and further defines it as dishonesty and craftiness, "handling the Word of God deceitfully."

The liberation of the powers of mortal mind through Science, whereby man is to escape from mortality into immortality, blesses the whole human family. As in the beginning, however, this liberation shows itself in a knowledge of good and evil. This is unavoidable. The knowledge must come, but it must be rightly directed. Conflict there will be; but the wrong mentality must be met and mastered, and will then disappear forever.

On the other hand, Mental Science is wholly separate from this half-way knowledge. It is of God, and gives a spiritual understanding that works out the purposes of good only. The maximum of good is to-day met by the maximum of evil. To deny the existence of evil, or to flee before it, will involve you in hopeless error. There is but one way to handle sin, and that is to encounter it boldly. Expose it first, and you will be able to annihilate it afterwards.

Realizing my solemn responsibility to expose the methods of error, — in order to establish the method of Truth, or Christian healing, and show the power of good over evil, — I have persevered and accomplished my task.

I try to leave on every student's mind the impress of Divine Science, — a high sense of the moral and spiritual qualifications requisite for healing, well knowing it to be impossible for error and hate to accomplish the grand results of Truth and Love. The pursuit of instructions opposite to mine must always prevent scientific demonstration.

The truths of Immortal Mind annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall in ashes.

The Scriptures say, "Offences must come, but woe to him through whom they come." Evil must be seen, met, and mastered, since a belief in it exists in mortal mind, and will assert itself sooner or later; and the best time to encounter it, for attack and victory, is the earliest.

It is now many years since I first gained a clear sense of the obligations of Christian Science. They grew more and more imperative, as my recognition of its claims increased. These glorious recognitions rebuked in me all sensuality and selfishness; and then I knew that my discovery must be based on a Divine Principle that would stand forever.

My desire to benefit the whole human race grows stronger every year of my earth-life. The conviction that has led me thus far is in the line of light. It can "never call retreat," or enter upon a line of darkness that will injure humanity.

When Christian Science and animal magnetism are both comprehended, as they will be some day, it will be seen why the heralds of Truth have been persecuted by the dragon. In the warfare of animal natures, the beast wounded, or at bay, turns on his assailant; so the Serpent bites the heel courageous enough to bruise its head.

If the sinner hates Truth, it is because he is unwilling to be saved. Reformatory pioneers are misunderstood, until the merits of their measures, and the cause they advocate, are appreciated. The birth of a great idea brings pain and travail. In its infancy it requires toil and sacrifice. At a more advanced stage it encounters envy. But when my nursling is menaced, I clasp him more tenderly; and when he is a man, he will speak for himself and for his mother.

Agassiz has wisely said: —

> Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it had been discovered before. Lastly, they say they always believed it.

Christian Science goes to the bottom of mental action, and reveals the theodicy, which indicates the rightness of all divine action. The inferior art returns to its wallowing in the mire, taking to itself sevenfold more sins; and "the last state is worse than the first."

Disregarding the laws of God, trampling on the stern moral rules of Christian Science, and perverting the best method, error brings forth fruits of error.

The chief difficulty in the way of arming the age against mental malpractice, is the popular ignorance of the power of Mind, and of the secret devices and methods of sin, for working out the ends of evil.

The physician would be condemned for adulterating his drugs or giving deadly doses of poison. Remember — the medicine of Christian Science is Divine Mind; and dishonesty, sensuality, falsehood, revenge, malice, are not the mental qualities that heal the sick. The magnetizer employs one belief to destroy another. If he heals sickness through a belief, and a belief originally caused the sickness, it is a case of the greater error overcoming the lesser. This greater error thereafter occupies the ground, leaving the case worse than it was before being grasped by the power of the stronger error.

The animal magnetizer heals his patients through human, headlong will, not through Truth. Is the patient

then healed permanently? No, for bad effects alone can follow animal magnetism. Expect to heal by simply repeating my words, — by right talking and wrong acting, — and you will be disappointed. Such practices as these do not constitute the Science whereby the Divine Mind heals the sick. If certain cases seem to improve under such treatment, they will relapse, and become more difficult to cure than they were at first.

Acting from sinister motives destroys your power of healing from the right motive. If you had the inclination or power to practise wrongfully, and then should adopt Christian Science, the lesser power would be destroyed. You do not deny the mathematician's right to distinguish the correct and incorrect among the examples on the blackboard, or disbelieve the musician, when he detects the pure tone from the discord. In like manner I ought to understand what I am saying.

Men exhibit animal magnetism on the platform, not knowing its invidious spell to be unsafe; but those are not the dangerous practitioners of whom I speak.

There is great danger in teaching mental healing indiscriminately, in disregarding the morals of the student, and caring only for his money. To quote Jefferson's words about slavery, "I tremble when I remember that God is just," whenever I see a man, for a petty consideration of money, teaching his slight knowledge of Mind-power, — perhaps communicating his own bad morals by mental inoculation, and in this way dealing mercilessly with a community unprepared for self-defence.

My publications alone heal more sickness than an unconscientious student can begin to reach. If patients seem the worse for reading my book, this change may

either arise from the frightened mind of the physician, or mark the crisis of the disease. Perseverance in its perusal would heal them completely.

There are certain self-evident facts. This is one of them, — that whoever practices the Science I teach, through which the Divine Mind pours light and healing upon this generation, cannot pursue malpractice, or harm his patient.

As Christian Science is better understood, evil thoughts will be laid bare, and the evil intent can no longer be hid. Already I can see with the mind's eye the wrong-doer, with the evil intent he sends forth ; for the Scripture truly saith, " Nothing is hid that shall not be revealed."

There is another evil prevailing in our land, — namely, the ignorant verdict of clairvoyance. Here I do not censure the person, but the mistake. The guess-work of clairvoyants is not entirely harmless. Their descriptions and opinions are dangerous to those who trust them. These catchpenny revelations, by irresponsible persons, may imperil the character, liberty, and life of a fellow-being. The testimony of clairvoyance is not reliable, being based on the uncertain foundations of illusion, and governed by the human mind instead of Divine Science.

The evidence is clear that human mind killed the felon on whom the English students experimented. He fancied himself bleeding to death, and died through that belief, when there was only a stream of warm water trickling over his arm.

Since that day a higher discovery has been made in America. Evidence has accumulated that the Divine Mind governs man with health, harmony, and immor-

tality. Gradually the testimony has gathered momentum and clearness, until now it nears its culmination of scientific statement and proof.

Truth forever on the scaffold, Wrong forever on the throne.
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.

Our courts recognize the evidence that goes to prove the motive as well as the commission of a crime. Is it not then clear that the human mind must have moved the body to a wicked act? Is not mind the murderer? Is it not properly the "malice aforethought" which kills and is sentenced? The hands, without mortal mind to direct them, could not murder. The operations of animal magnetism show that an evil mind, without the aid of hands, leads into error.

Courts and juries judge and sentence mortals, in order to restrain crime, to prevent deeds of violence, and to punish those deeds. To say that these tribunals have no jurisdiction over mortal mind, would be to contradict precedent, and admit that the power of human law is restricted to matter, while mind, which is the real outlaw, defies justice and is recommended to mercy. Can matter commit a crime? Can matter be punished? Can you separate the mind from the person over which courts holds jurisdiction? Mortal mind, not matter, is the criminal in every case; and human law rightly defines crime, and courts reasonably sentence it, according to its motive.

It is to be hoped that eventually our laws will take cognizance of mental crime, and no longer apply legal rulings wholly to such physical offences as are set forth in the old rhyme: —

> The pleadings state that John O'Gull,
> With envy, wrath and malice full,
> With swords, knives, sticks, staves, fists, or bludgeon,
> Beat, bruised, and wounded John O'Gudgeon.

Wrath may injure the body fearfully through mind, as well as through muscle.

Bulwer's apothegm, —

> For in the hands of men entirely great,
> The pen is mightier than the sword, —

may be truly paraphrased, —

> For in the use of men entirely base,
> The mind is crueler than the knife.

These words of Judge Parmenter, of Boston, in the decision of a suit to collect a note given by a student of mental healing, are destined to become historic: "I see no reason why Metaphysics are not as important to medicine, as to mechanics or mathematics."

He who uses his developed powers like an escaped felon, to commit fresh atrocities as opportunity occurs, is never safe. God will arrest him. Justice will manacle him. His sins will be millstones about his neck, weighing him down to the depths of despair; until suffering balances the account, loosens the cold grasp of remorse, subdues the perverse will, and quenches in agony the fires of hell. The aggravation of error foretells its doom, and confirms the ancient axiom, "Whom the gods would destroy, they first make mad."

Animal magnetism is condemned by God, and doomed to return to its native nothingness. It is destitute of power and intelligence. Knowing this, nobody need fear it. Without this knowledge the error continues, and does all the more harm, because the source is unseen.

Handle this serpent in a scientifically Christian way, and it is nothing but a staff, like the rods of the Egyptian magicians in Pharaoh's court.

From ordinary medical practice, to Christian Science, the distance is full many a league in the line of light; but to go from the use of inanimate drugs in healing, to the criminal misuse of mortal mind, is to drop from the platform of common manhood into the very mire of iniquity. To work against the free course of honesty and humility, is to push foolishly against the current that runs heavenward.

Like the Commonwealth, Christian Science has its Bill of Rights: God has endowed man with inalienable rights, among which are self-government, reason, conscience.

Man is self-governed only when guided by no other mind than his Maker's, and loving his neighbor as himself. The Divine Principle, the loving Father which formed him, keeps him in perfect peace, and this harmony is not to be tampered with.

Man's rights are invaded when this divine order is interfered with. The human trespasser necessarily incurs the divine penalty, due to this human error. The heavenly law is broken by this trespass upon man's individual right of self-government. We have no more moral right to secretly attempt to influence the thoughts of another, — unless the privilege is personally granted us, for the sake of the aid we may give in return, — than a man has to strike a fatal blow, except in self-defence.

The erring opinions of mortals, their conflicting selfish motives, and ignorant attempts to do good, often render them incapable of knowing or judging accurately the

needs of their fellow-men, unless this need is expressed and aid solicited.

Any interference of one mortal mind with another, apart from the exception herein named, is opposed to the order of Divine Science, and incurs certain punishment — the darkening of the transgressor's mind, and the lessening of his power to heal. Indeed, this power will be destroyed, if the mental power is persistently misused.

Let the age, which sits in judgment on this occult Science, sanction only such methods as are demonstrable in Truth, and classify all others as did Saint Paul in Galatians, when he wrote : —

> Now the works of the flesh are manifest, which are these — adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like ; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law.

CHAPTER VII.

WAYSIDE HINTS.

THE broadening flood swells slowly out, o'er cattle-dotted plains;
The stream is strong and turbulent, and dark with heavy rains;
The laborer looks up to see our shallop speed away.
When shall the sandy bar be crossed, when shall we find the bay?

R. GARNETT.

THEY shall ask the way to Zion, with their faces thitherward.

JEREMIAH.

BEFORE entering upon the larger subjects of Demonstration and Healing, there are certain other topics, of a more general character, which are worthy of consideration by the way, that we may afterward take up our journey with fresh courage.

In this new departure of Metaphysical Healing, God is regarded as absolute and supreme, clad with richer qualities, as man's Saviour. His fatherliness makes His sovereignty glorious.

The improved theory and practice of religion and medicine are mainly due to better views of the Supreme Being. As the sense of finite Deity, based on material conceptions, is purged of its grosser elements, we learn what God is, and what He does for man. It is the false conceptions of Spirit which make men Christian only in theory, while they are selfishly material in practice.

It is sometimes said, cynically, that Christian Scientists set themselves on pedestals, as so many petty deities; but there is no fairness or propriety in such an aspersion.

Atheism and profanity are opposed to Science, as they are to religion; but it does not follow that the profane or atheistic invalid cannot be relieved. The moral condition of such a man demands the remedy of Truth more than most cases; hence Science is more than usually effectual in the treatment of moral ailments.

The Holy City, described in the Apocalypse as coming down from God out of heaven, is Christian Science. The builder and maker of this New Jerusalem is God, as we read in the Book of Hebrews; and it is "a city which hath foundations."

The word *city* conveys the idea of an assemblage of people for high purposes, and is akin to another word, *civilization*, both coming from the Latin words *civis* (citizen) and *civitas* (city or state).

A great city has a twofold life. The worst is to be found in it — the worst criminals, the worst poverty. A city also contains the best things. Towards it gravitate the first fruits and the greatest geniuses. In it are the most eloquent preachers and the most benevolent institutions, the miracles of architectural grandeur, — like Saint Peter's Church in Rome, or the Mosque of Saint Sophie at Constantinople, — and wonderful provisions for public convenience, like extensive aqueducts and well-ordered streets. So largely is this true that one can easily believe that our word *polish* is derived from *polis*, the Greek word for city.

Now the Scriptures compare the heavenly kingdom or

association to a city, in which Christ bears rule. God is both the founder and foundation of this city. He is at once its centre and circumference. He is the sky above it, the firm earth beneath it, the sun that lightens it, the atmosphere that fills it and eternally surrounds it; for Zion is but the expression of divine will and affection.

The Sacred City is described in Revelation (xxi. 16) as one that "lieth four-square." It is equal-sided, as long as it is broad. In its way, the square is as perfect as the circle. Four straight lines, each forming a right angle with its neighbors, are the boundaries of a perfect enclosure.

Of course the whole description is metaphoric. Spiritual teaching must always be by symbols. Did not Jesus illustrate by the Mustard-seed and the Temple? Taking the City in its allegorical sense, the description of it as four-square should have profound meaning to Christian Scientists.

Squareness is a synonym for wholeness. What is meant, in modern language, by the phrase, "He is a good *square* man," but that the person referred to is upright and downright, true, honest, sincere? *Square-dealing* is a not uncommon epithet. "On the *square?*" is the question often asked, when a bargain is proposed. "Parting upon the *square*," is a phrase which has passed into popular use from the parallelism of Free Masonry.

We need good square men everywhere. Such a man was my late husband, Dr. Asa G. Eddy; and the world needs just such square social organizations as he meant to upbuild, when he became the director of the first Sunday-school of Christian Science of modern times, which was gathered in Hawthorne Hall, Boston, in 1881. His

teachings on that occasion were warmly praised by a city clergyman, of long experience, who was present.

Society needs square and fair dealing, — such honesty and humanity as my friend Dr. P. P. Quimby wished to engender among his fellow-mortals, when he put forth the buds and blossoms of the material ideas which have since been fitly termed mind-cure, or healing through belief. His belief was that this mind-healing was to be established upon a material basis. He never told me, or any one else, so far as I can learn, that he argued with a case of disease metaphysically, or that he healed through Mind as the Divine Principle; for he believed firmly in the existence of matter, and also that material truths, so called, would remedy material errors.

So far as I caught his meaning, in my close association with him as friend, adviser, and patient, it was the material mind-cure upon which he leaned, not the spiritual; and this constituted the utmost limit of his hope, as the room, surrounding his cage, seems the limit of the universe to the imprisoned bird. Doubtless Dr. Quimby's teachings would have taken a higher flight, if he had been longer spared to this field of his useful and prophetic labor.

The City of Christian Science is wholly spiritual, as its four sides indicate.

The first side of the sacred enclosure is the Bible. From beginning to end the Scriptures are full of accounts of the triumph of Mind over matter. Moses proved it by what men called miracles. So did Joshua, Elijah, Elisha.

The Bible is not one book, but many. It is more than a collection of books; it is a *literature*, the record of the

ethical work of a monotheistic nation. Nay, more, it records the triumphs of a race; almost of the human race, — certainly, of one of the dominant races of the earth, the Hebrew. The faith of this race welded itself into the Jewish nation; and devotion built their Holy City, with the Temple as its centre.

This faith looked ever to the healing of His people by the Almighty's self. In Egypt it was Mind which saved the Israelites from the belief of the plagues. In the wilderness streams flowed from the rock, and manna fell from the sky; they looked on the Brazen Serpent, and were straightway healed of the poisonous sting of a brood of vipers. In national prosperity, miracles attended the successes of the Hebrews; and when they departed from the living ideal, their demoralization began. Even in captivity, among foreign nations, the Divine Principle wrought wonders for Jehovah's people, in the fiery furnace and in king's palaces.

Nor is the latter part of the Bible, the New Testament, any exception to this divine rule. Its pages are full of Mind-healing.

This leads into the second side of the City which lieth four-square; the East side, it may be called, for into it stream the rising beams of the Sun of Righteousness. Jesus Christ is the second side of Christian Science. The biographies of him are in the latter part of the Bible, but his spiritual individuality (or *personality*, using the term in its higher, unlimited, spiritual sense) fills historic space, like the light of the risen orb of day. He wrought in the infinite order. Men called his deeds miracles; but they were wonderful only as every work of God is, — marvellous to the spiritually blind.

The words and works of Christmas-tide show how the civilized globe bows to Jesus. Thousands of hearts exclaim, in Whittier's words : —

> Strike — Thou the Master, we Thy keys —
> The anthem of our destinies.

Out of Christ, its personification and inspiration, grew Christianity, and this is the third side of our Celestial City, — the Southern side, looking towards the equator, where there is perpetual summer ; type of the spiritual summer, which " pure and undefiled religion " is designed to make, when there shall be no cold, no night, no storm of sin.

Though Jesus is the impetus and pulse of Christianity, yet Christianity is larger than its human founder, as the watch-wheels fill more space than the mainspring, as the body of a man, with its limbs and organs, is larger than the heart. Christianity is made up of " the glorious company of the apostles " and " the noble army of martyrs." Its history, now covering nineteen centuries, includes within its domain Mary, Paul, John, Athanasius, Origen, Luther, Zwingle, Calvin, and millions of other men and women.

The prefix *Christian* implies that Science is in a line with Christianity ; and so it is. This religion's golden pages are graven o'er with records of women who were exposed to the wild beasts of the Coliseum, and the wilder license of a superstitious rabble ; records of men forced into gladiatorial combats and thrust into boiling oil. Thousands suffered at the stake and on the scaffold, for Truth's sake. They might have escaped by simply throwing a pinch of incense upon some altar-fire, as an act of submission to the Pagan priesthood ; or by presence

at the Mass, thus signifying subservience to Romish domination; or by forswearing their Saviour in some other way; but they would not, and by the power of Mind these sufferers were raised above materialism. To them the body no longer existed, and could not suffer. They were triumphant over pain and death. The sword and fagot became naught, because neither steel nor flame could touch the Immortal Principle of Life.

As the railway is dotted with telegraph-poles, sustaining the wires over which run the messages of life, so along the line of Christian history may everywhere be seen the upright lives which bore aloft the wonders of Christian Healing. Sometimes the healing power lessened, till it was almost lost, but anon it reappeared among the Waldenses or Covenanters. As the Parsees will never allow the sacred lamp to expire in their temples, because it is the symbol of the creative effulgence, so the healing fire has never been extinct in the Christian Church, even when its Principle was not well understood.

This third side of our City's outline joins the fourth; which in its turn touches the first side, the Bible, forming the last angle of a perfect square.

Westward the course of empire takes its way.

So wrote Bishop Berkeley, on his way to the New World, more than a century and a half ago. He was a great Natural Scientist in his day, and held opinions concerning "absolute idealism" which advance his memory near the border-line of Christian Science; but even Berkeley could not foresee the immense gains which Natural Science would make in the next century. Upon the western slope of the mountains the last sunbeams linger. If

there is any thought which is associated with the West, it is the thought of freedom and progress.

> Sweet and low, sweet and low,
> Wind of the Western Sea.

What one great word is whispered on this wind? Science! And Science, the second term in the title of our form of faith, is the fourth side of our Four-square City.

Science is the watchword of our day. Note its advances! In Berkeley's time men travelled in springless wagons, as they had for centuries. An efficient postal system was barely dreamed of. Telegraphs and railways were unknown. It is said that the first steamer coming to America brought with it a book in which it was logically proved that no vessel could possibly cross the ocean if propelled by steam-power alone. In decade after decade this contradiction has been repeated. Thousands of discoveries have been developed into practical benefits to mankind, which at first were derided both by the educated and ignorant.

In the year 1853 a daguerreotypist said to a youth, whose likeness he was taking for a dollar: "People think pictures will be cheaper when they can be taken on paper; but it is not so. The process is possible, but it will cost too much for practical use." Within a few years of this prophecy a dollar would buy a dozen photographs, each more enduring than the fading old daguerreotype upon which that artist was at work.

So is it every day. Penny postage is a reality. The ocean-cable and the telephone are omnipresent. Electricity now lights our streets, and will soon move our

street-cars. Men can read the answer in the stars, to questions about cycles and comets. Nay, by the stars they can measure forces once unknown.

It is an era of Natural Science, and our City must not lack this boundary. Nor is it found wanting. If Natural Science says one thing more clearly than another, it is this: that law is everywhere, and that there can be no exception to it. Natural Science denies miracles, if by a miracle is meant any variation from the regular order of divine cause and effect.

Herein Christian Science is in a line with Natural Science. Christian Science devoutly believes the wonderful works performed by Jesus, but affirms that his so-called miracles were in accord with the highest law; that they proceeded from the Divine Principle of him, which is the Christ, or anointed imperial humanity; that if Jesus' works were grander than those of his followers, it is because of his less material birth, which grafted him into a profounder spirituality; and finally that all men and women, in proportion as they are true disciples of the Truth, can heal and be healed, even according to the Master's word. In the language of Dr. J. F. Clarke, —

> Lord, if Thou wilt, Thy power can make me clean;
> O speak the word, — Thy servant shall be healed.

The City of Christian Science is indeed a City of the Spirit, fair, royal, and square. Northward, its gates open to the North Star of the Bible, the Polar magnet of revelation; eastward, to the star seen by the Wise Men of the Orient, who followed it to the manger of Jesus; southward, to the genial tropics, with the Southern Cross in the skies, — the Cross of Calvary, which binds human society into solemn union; westward, to

the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony.

The four sides of our City are the Bible, Jesus, Christianity, Science; "and the gates of it shall not be shut at all by day; and there shall be no night there."

By his spiritual reflection of God, man becomes the partaker of that Mind whence the universe sprang. As taught by Christian Science, progress is in demonstration, not doctrine. It is ameliorative and regenerative, giving loftier desires and new possibilities to our race.

Man should be found, not claiming equality with Him, but growing into that attitude of Mind which was in Christ Jesus. He should comprehend in Divine Science a recognition of what the apostle meant, when he said: "The Spirit itself beareth witness with our Spirit, that we are the children of God; and if children, then heirs — heirs of God, and joint heirs with Christ."

CHAPTER VIII.

IMPOSITION AND DEMONSTRATION.

I HAVE turned your attention to this sublimely affecting subject, of our vital connection with God, not for the purpose of awakening temporary fervor, but that we may feel the urgent duty of cherishing these convictions. If this truth becomes a reality to us, we shall be conscious of having received a new Principle of Life. — CHANNING.

NEVER the Spirit was born; the Spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit forever;
Death hath not touched it at all, dead though the house of it seems!
EDWIN ARNOLD'S translation of *Bhagavad-Gîtâ*.

AND when they shall say to you,
"Inquire of the necromancers and the wizards,
That chirp and that murmur;"
(Then say ye) Should not a people inquire of their God?
Should they inquire of the dead for the living?
ISAIAH. *Noyes's Translation.*

MEN saw the thorns on Jesus' brow,
But angels saw the roses.
JULIA WARD HOWE.

MORTAL life is an enigma. Every day is a mystery. The testimony of the senses cannot inform us what is reality and what is delusion; but the revelations of Science unlock the treasures of Truth. Whatever is false or sinful can never enter the atmosphere of Spirit.

In proportion as Mental Science is understood, spiritual mediumship (so called) will be found erroneous, having no origin or government outside of itself. It is a phantom confined to earth, and regards mortals as the offspring, not of Science, but of sense. Person is the basis of Spiritualism; and this person is regarded as either a limited spirit or a material spirit. In either case the spirit is supposed to be a finite form, having Soul inside of it. Such opinions are inadmissible, because Principle, not person, is the basis of Science.

Blind to the impossibility of the sensual being made the medium of the spiritual, or the finite being the medium of the Infinite, the notion of gaining light from spiritualistic philosophy is, in the main, like expecting Stygian darkness to emit a sunbeam.

Spirit is God, and there is no room for more than One Infinite. Man is never God, but reflects Him, as the idea reflects its Principle, wherein the Ego and Father are one, in the sense of scientific inseparability.

The identity, or idea, of all reality continues, but the Soul, or Principle, of all is not in its formations. Close your eyes and you may dream that you see a flower, that you touch and smell it. Thus you learn that a flower is the product of mind, a formation of thought, rather than of matter. Close them again, and you may see landscapes, or men and women; and therefrom you learn that these also are images, which mortal mind holds and evolves, reflecting Mind, Life, and Intelligence. From dreams also you may learn that matter is not the image or likeness of Mind, and that Mind is not in matter.

The Divine Mind maintains all identity as distinct and eternal, from a blade of grass to a star. The question is, What are God's identities? What is Soul, and what are its reflections? Is Life, or Soul, in the thing formed? or is it the creative, governing Infinite Principle (outside of finite form) which all form but reflects?

Our suffering, sinning, dying conditions — that remain as long as the belief remains of Soul in body, or Intelligence in form — prove this material belief to be unnatural; while the sinless joy, the perfect harmony and immortality of Life (possessing unlimited divine beauty and goodness, without a single bodily pleasure or pain) constitute the only veritable being. This state of existence is scientific and intact, — a perfection attainable by those who have faith in Divine Science. Death can never hasten it, for death must be overcome, not yielded to, before mortals become immortals.

Rejecting a personal God, only to make a God of persons, is equally fatal to the Science of Being. The supposition that persons are *spirits* is a mistake, since Spirit is God, and there is but One. The belief in good or evil spirits belongs to the dark ages. There is no evil in Spirit. Nothing is real or eternal but God and His idea. Evil has no identity. It is neither person, place, nor thing, but is simply a belief and delusion. Unswerving adherence to right presents the true idea of manhood and womanhood. The pious Polycarp said, "I cannot turn at once from good to evil." Neither do other mortals accomplish the change at a single bound.

Science never causes a retrograde step, a return to positions outgrown. If the so-called dead and living

commune together, they are unfit for separate states of existence.

This simple truth lays bare the mistake that man dies as matter, but comes to life as Spirit, or God. The so-called dead must reappear to the physical senses, tangibly and materially, or these lower senses can take no cognizance of them.

Absolute Truth only is true; and absolute error is more readily corrected than beliefs that are partly true and partly false.

Spiritualism assigns the dead to a state resembling that of blighted buds; to a poor purgatory, where their chances of improvement narrow into nothing, and they return to the old standpoints of matter. Men are transformed from the spiritual sense of existence, back to its material sense. This is scientifically impossible, since to Spirit there can be no matter.

Jesus said, "He is not dead but sleepeth." This restored Lazarus, by the understanding that he had never died, not by an admission that he died and was raised again. Had Jesus believed that Lazarus was dead, he would have been standing on the same plane of belief with those who buried the body, instead of resuscitating it.

If you can waken yourself, or others, out of the belief that all must die, you may claim Jesus' spiritual power, to reproduce the presence of those who you say have died, — but not otherwise. Longfellow's lines are true: —

> There is no Death! What seems so is transition.
> This life, of mortal breath,
> Is but a suburb of the Life elysian,
> Whose portal we call Death.

When the imaginary intercourse between ourselves and the departed is found to be a myth, error will have a shorter life-lease, and humanity a more profitable and rational field of labor. When being is understood, Life will be recognized neither as material nor finite, but as infinite, — as God, universal good; and the belief that Life, or Mind, was ever in a finite form, or good in evil, will be destroyed. Then it will be understood that Spirit never entered matter, and was therefore never resurrected from it. Thus advancing to scientific being and the understanding of Spirit, man can no longer commune with matter; nor can he return to it, any more than a tree can return to its seed.

The period required for this dream of material life to vanish, embracing its so-called pleasures and pains, "no man knoweth, not the Son, but the Father." It will be of longer or shorter duration, according to the tenacity of its error. What advantage, then, would it be to us, or to the departed, to prolong the material state, so prolonging the illusion of Soul in sense, and Mind fettered to matter.

There is not as much evidence of any intercommunion between the so-called dead and the living, as there is to the sick that matter suffers and has sensation; and this latter evidence is destroyed by Science. If the so-called mediums understood in part the Science of Being, their belief in mediumship would be gone. They could no longer produce the manifestations contingent on their own finite and material senses, although said to originate with spirits.

Scientific results are based on a demonstrable Principle, explained in Science. Phenomena produced by

belief are destitute of Principle and Science. Error is a network of mystery that cannot be united with Truth or Immortality. The gulf is impassable that separates material belief from Life that is not subject to death.

To unite in belief such opposites as Spirit and matter, the Infinite and finite, leads to the error seen in sin, sickness, and death, and exemplified in the mischief and mistake of mediumship. As readily can you mingle fire and frost as Spirit and matter; in either case one must destroy the other. To suppose that Spirit, or God, communes with mortal mind through electricity, or matter, is ridiculous. If this were true it would destroy the divine order and Science of Mind.

If communion were possible between the so-called dead and the living, either the departed must necessarily go backward in the scale of being, like the oak returning to the acorn; or the so-called medium must immediately advance to Life that is independent of matter, like the acorn becoming instantaneously an oak.

Persons on communicable terms with Spirit would have no organic body; and the restoration of that material condition would be as impossible as the restoration of the acorn, already absorbed into a sprout which has risen above the soil. The seed that has germinated higher has a new form and state of existence. When the belief of life in matter is broken, it leaves the old condition, and never returns to it. No correspondence or communion can exist between persons in opposite dreams, such as the belief of having died and of never having died.

There is but one possible moment when the dead and the living can commune together; and that is the

moment called death, which forms a link between their opposite beliefs. In the vestibule through which we pass from one dream to another dream, or when we wake from earth's sleep to the grand verities of Life, the departing hear the glad welcome of those gone before. The dying may whisper this vision, name the face that smiles on them, and the hand beckoning them; as one at Niagara, with eyes open only to that wonder, forgets all else, and breathes aloud his rapture.

The recognition of Life, Spirit, and Infinity comes not suddenly, here or hereafter. Existence continues to be a belief of personal sense, until the Science of Being is reached. Error brings its own self-destruction on that plane, as well as on this, for mind makes the conditions of the body. Death will repeatedly occur until Life is understood. Then "the second death" hath no power.

There is but one spiritual existence, even the Life of which personal sense can take no cognizance. Spirits are but personal forms of belief. If in reality one communed with Spirit, a shock could not be felt; nor could there be sensation in the body, or any return to the body.

The Principle of man speaks through immortal sense, and if a body — *alias* mortal sense — were permeated by Principle, that body would disappear to the senses. As light destroys darkness, and in its place all is light, so Soul is the only truthful communicator. Mortal belief and Immortal Truth are the tares and wheat, which are not united by progress, but separated.

Credulity, misguided faith, jugglery, fraud, are the foundations of mediumship. That all things are possible to Truth, is a scientific statement. That nothing is possible to error, ought to be equally apparent.

The so-called medium makes his way into the confidence of those mourning the loss of friends, when sorrow stirs the mind like a fermenting fluid, till it is ready for any change. Great desire renders the sorrowful receptive of the belief that the departed can commune with them. "The wish is father to the thought." This error gains its foothold in mortal mind by coming, clad with the drapery of heaven, at the hour of human yearning. It is a mystery and marvel. The mental phenomena are not understood. What, more than ignorance and superstition, are needed as the foundation-stones of such a belief?

Perfection is not expressed through imperfection. Spirit is not made manifest through matter. There are no convenient sieves that can strain Truth through error. The medium imitates whomsoever he believes to be controlling him, producing a sort of self-mesmerism.

Darkness and light, infancy and manhood, sickness and health, are separate beliefs that never blend. Who would say that infancy can utter the ideas of manhood, that darkness can represent light, that we are in Europe when we are in the opposite hemisphere? Logic cannot bridge over the gulf between two such opposite conditions — as the state of those you believe to have died and come to life again, and the state of those whom you believe never to have died.

You call one individual (the living) matter; and the other (the dead) you call spirit; when the fact is that neither is Spirit. That matter is the Truth of existence, or that Spirit and matter, Intelligence and non-intelligence, can ever commune together, is an error that progress and Science will destroy.

The notion that one man, as spirit, can control another man, as matter, upsets both the individuality and science of man. The notion that material bodies return to dust, hereafter to rise up as spiritual bodies, with all the material sensations and desires, is absurd. So is the notion that God, Spirit, is mesmerizing mortal minds and bodies.

Shadow is not tangible. No more is Spirit. How then can Spirit communicate with man through electric material effects? The supposition is too ludicrous for serious argument. God is not in this medley, where matter cares for matter, and mediumship takes the place of Science, making God's government contingent on mesmerism and electricity.

God controls man, and is the only Spirit. Any other control, attraction, or so-called spirit, is a belief, an error that ought to be known by its fruits. The caterpillar, transformed into a beautiful insect, is no longer a worm, nor does it return to fraternize with or control the worm; but such a backward transformation would be as sensible as allowing mediumship to befool reason. The Divine Principle of Science is unfolding higher forms of thought, but it never turns thought backward.

Our only resignation at the rise of a new *ism*, or a new disease, is the hope that another stir in the waters of belief will help to expose their muddy undercurrents.

Spirit needs no wires or electricity, in order to be omnipresent. Spiritualism, with its material accompaniments, would destroy the supremacy of Spirit. Truth pervades all space, and needs no material method for the transmission of messages. Spirit blesses man, but he "cannot tell whence it cometh." The sick are healed

by it, the sorrowing comforted, and the sinner reformed. These are the effects of one universal Cause, and that Cause is the Principle, not the person, of Science.

Soul sends despatches everywhere. The electric wire, carrying to Europe a submarine word, foreshadows the Science of Mind. Little by little thought is forsaking materiality, and becoming more spiritual, while Science pushes the centuries onward.

Spirit is never in limits or limbo. What of the belief that we are wearing out life, and hastening to death, while at the same time we are communing with immortality? If the departed are in rapport with mortality, or matter, they must still be mortal, sinful, suffering, and dying. Then wherefore look to them for proofs of immortality, and accept them as oracles? Communications gathered from ignorance are pernicious in their tendencies.

The act of describing disease — its symptoms, locality, and fatality — itself makes the disease. Warning people against death frightens them into it. This obnoxious practice ought to cease. Many instances could be cited of death from fright. Mediumship helps to strengthen and perpetuate the very belief that must be destroyed in order to heal the sick — namely, the illusion of death.

Jesus cast out spirits, or false beliefs. The apostle bade men have the Mind that was in Christ. Jesus did his own work, and explained the One Spirit. He never described disease, but he healed it. If the sick are made more comfortable by error, this shows them to be all the more the victims of disease.

Mysticism gives force to so-called mediumship. An unscientific mental method is more fatal than drugs, and

produces more sickness. Fear, conjecture, and dismay are the mental elements of all disease. Science must go over the whole ground, and dig up every seed of their sowing. A spirit-medium relies on belief. Science removes belief with understanding; and it rests on Principle, instead of person, for the revelation of immortality and the introduction of the harmony of being.

A medium said to me: "You are ill. The brain is overtasked, and you must have rest." I interposed a vigorous objection, contending for the rights of Intelligence, and asserted that Mind controls body and brain. The views she insisted upon (as I told her) were the very ones to be rid of, in order to be well. She exclaimed, "Dr. Rush is present, and says you must use *valganism* [meaning, undoubtedly, *galvanism*] and rest, or you will be sick." Even this oracular warning failed to convince me, and so I continued in a good state of health. Indeed I had strong doubts whether fifty years of *post-mortem* experience could so demoralize the orthography of a learned man, or would so perpetuate his old medical beliefs. People who are rational on other topics sustain and believe such mummery as this, while at the same time they loudly admonish the world against Christian Science as dangerous.

A communication, purporting to come from the late Theodore Parker, read as follows: "There never was, and there never will be, an immortal spirit." Yet the very periodical containing this sentence repeats weekly the assertion that spirit-communications are our only proofs of immortality.

I entertain no doubt of the humanity and philanthropy of Spiritualists, but I cannot coincide with their views.

A man's assertion that he is immortal no more proves him to be so, than the opposite assertion, that he is mortal, would prove immortality a lie. Nor is the case improved when a returned spirit teaches immortality. At the very best, on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death, and maintain their affiliation with mortal flesh; but Spiritualism affords no certainty of a life that shall last forever. Life, Love, and Truth are the only evidences of immortality.

Man, in the likeness of God, cannot help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures that express number, shut out the tones of music, give to the worms the body called man; yet the producing Principle lives on, despite so-called laws of matter, that would make man mortal. Though the inharmony of human belief hides the harmony of Science, it cannot destroy the Principle.

The One Mind cannot be marred, for it "doeth according to His own will, in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest thou?" Have you ever pictured this heaven and earth, inhabited by men under the control of supreme Wisdom?

The earth's orbit, and the imaginary line called the equator, are not substance. The earth's motion and position are sustained alone by Mind. Even the simple Planchette (the toy so popular fifteen years ago) attested the control of mortal mind over its lower substratum, called matter.

The point to be determined is, Shall Science explain all cause and effect, or shall these be left open to mere

speculative thought? The admission to one's self that one is Soul instead of body, sets man free to master the infinite idea. This conviction shuts the door on death, and opens it wide towards immortality.

Divest yourself of the thought that there can ever be Substance in matter, and then the movements and transitions, now possible for the mind, will be found to be just as possible for the body. Then being will be recognized as spiritual, and death will be obsolete; though now we insist that death is the necessary prelude of immortality.

The understanding and recognition of Spirit must finally come, and we might as well improve our time in solving the mysteries of being on this Principle. At present we know not fully what we *are;* but this is certain, that we *shall be* Love, Life, and Truth, when we understand them.

Do you say the time has not yet come, in which to recognize Soul as substantial, and able to control the body? Remember Jesus, who, over eighteen centuries ago, demonstrated the power of Spirit, and said, "The works that I do, ye shall do;" and who also said, "Behold the hour cometh, and *now is*, when they who worship the Father shall worship Him in Spirit and in Truth."

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. If seed could really produce wheat, and wheat could produce flour, or one animal could originate another, how then could we account for the origin of Mind? How were the loaves and fishes multiplied on the shores of Galilee; and that, too, without grain or monad, from which loaf and fish could come?

Miracles are impossible in Science. The highest manifestation of Life or Truth is divine, — not supernatural or preternatural, since Science is nature explicated.

The decaying flower, the blighted bud, the gnarled oak, the ferocious beast, — like the discords of sickness, sin, and death, — are unnatural. They are the falsities of sense, the changing reflections of mortal mind, and not the realities of Soul.

Eloquence reverberates with the strains of Truth and Love. It is inspiration, more than erudition. It shows the possibilities of Mind; though it is said to be a gift, whose endowment is obtained from books or derived from the impulsion of departed spirits. When eloquence proceeds from the belief that a departed spirit is speaking, who can tell what the unaided medium is incapable of uttering or knowing, this shows that the fetters of mortal mind are loosed. Forgetting her ignorance, in the belief that another mind is speaking through her, she may become unwontedly eloquent. Because she thinks somebody else possesses her tongue and mind, she talks freely.

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word, "As a man thinketh, so is he." If one believes that he cannot be an orator without study, the body responds to this belief; and the tongue grows mute, that before was eloquent.

Mind is not necessarily confined to the development of educational processes, but it possesses all beauty and poetry, with the power of expressing them.

Soul is heard when sense is silent. All of us are absolutely capable of more than we do. The emotions of Soul confer a freedom which explains the phenomena of improvisation, and the fervor of untutored lips.

Mortal mind convulses matter. This movement is the volition of belief, but it is neither Science nor Understanding. Science removes mystery and interprets extraordinary phenomena. It should not seem mysterious that mind, without hands, can move a table, when we already know that it is mind-power that moves both table and hand. Mortal mind produces table-tipping, through the belief that this wonder emanates from spirits and electricity; or through the common belief that matter acts upon matter, both openly and covertly.

Portraits, landscape-paintings, fac-similes of penmanship, peculiarities of expression, recollected sentences, can all be taken from pictorial thought and memory, as readily as from objects cognizant to the senses. Mortal mind sees what it believes, even as it can feel and hear its own thoughts.

Memory may reproduce voices long since silent. We answer to the call of our names, when no one has uttered a sound. We have but to close the eyes, and forms rise before us that are thousands of miles away, or altogether gone from this world, — and this not in dreamy sleep. Wide awake, in the broad sunshine, we recognize

> the touch of the vanished hand,
> And the sound of the voice that is still.

The mind may even be cognizant of a present flavor and odor, when no viand touches the palate, and no scent salutes the nostrils.

It is needless that the thought or the personality, holding the transferred picture, should be individually and consciously present. Though bodies are leagues apart, and the circumstances forgotten, they float in the general atmosphere of human mind.

The Scotch call such vision Second Sight; when really it is first sight instead of second, for it presents primal facts to the mind.

Though individuals have passed away, their mental environment remains, to be discerned and described.

Mediumship would remove spiritualistic phenomena from the domain of reason into the realm of mysticism. Why? Pictures are mentally formed, before the artist can convey them to canvas. So is it with all material conceptions. Mind-readers perceive these pictures of thought. They copy or reproduce them, even when lost to the recognition of the mind where they are discoverable.

The mine knows naught of the emeralds within its rocks; the sea is ignorant of the pearls within its caverns, of the corals of its sharp reefs, of the tall ships which float on its bosom, or whose carcasses lie buried in its sands; yet these are all there. Think not that a mental concept is lost because you do not think of it. Nay, the concept is never lost. The strong impressions produced on mortal mind by friendship, or any intense feeling, are indelible, and mind-readers can perceive and reproduce these impressions.

Clairvoyance is simply *mortal* mind-reading, whereas the Science of Mind is an immortal revealing of divine purpose, through the understanding, by which we gain the Principle and explanation of things. These are distinctly opposite standpoints, whence to interpret cause

and effect. Clairvoyance investigates and influences mortal thought only. Science is co-ordinate neither with the premises nor conclusions of mortal belief.

In Science we can do good, but not evil. Clairvoyance can do evil, can accuse wrongfully, and err in every direction. The sensual may be clairvoyant, but not scientific. The scientific cannot be sensual. Foresight, from a spiritual standpoint, is in accord with the prophetic character of the ancient worthies; but we foreshadow evil, and so bring it to pass, when we predict the future from a groundwork of error.

When sufficiently advanced in Science to blend with the Truth of Being, we become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the One Spirit, or God. It is the prerogative of ever-present Truth to know the past and present, and foreknow the future. It is a step towards Mental Science, whereby we discern man's real personality, to understand that Mind is not bounded by person, not dependent upon the ear and eye for sound and sight, or upon muscles and bones for locomotion.

Acquaintance with the Science of Being enables us to commune more largely with the One Mind, to foretell events that concern the universal good, to record Truth, to receive inspiration, to reach the range of fetterless Mind. Man cannot scan the works of God, or do well his own work, out of mere curiosity to know evil, or dive into the experiences of the dead.

All we correctly know of Mind comes from God, or Principle, and is learned through Christian Science. If this Science has been deeply learned and inwardly digested, we can read Mind more accurately than the

astronomer can read the stars and calculate an eclipse. This mind-reading is the opposite of clairvoyance. It is the illumination of spiritual understanding, a capacity of Soul, not sense. It is possessed only by the highly spiritual.

Such intuitions reveal whatever constitutes and perpetuates harmony, enabling one to do good, but not evil. You will reach the perfect Science of Healing when able to read the human mind after this manner, and discern the error you would destroy. The Samaritan woman said: "He told me all things that ever I did; is not this the Christ?"

It is recorded once that Jesus, as he journeyed with his students, knew their thoughts,—discerned them spiritually. In like manner he read disease and healed the sick. After the same method, events of great moment were foretold by the Hebrew prophets. Our Master rebuked the lack of this power, when he said: "Ye hypocrites, who know how to judge of the face of the sky, but cannot discern the signs of the times."

Their personal senses were acute, but in spiritual sense they were wanting. Jesus knew the generation to be wicked and adulterous, seeking the material and losing the spiritual. His thrust at materialism was sharp but requisite. He never spared hypocrisy the sternest condemnation. He said, "Ye do the things ye ought not to do, and leave undone those ye ought to have done." The great Teacher of Christian Science knew that a good tree cannot send forth evil fruit,—that Truth communicates Truth, but never imparts error.

In the company of those who believe in Spiritualism, the medium is more apt to repeat something about

departed friends, and to describe them personally; thereby showing that it is mortal mind, acting on this earth-plane, that produces the effect, and that the communications come from the living rather than from the dead.

That somebody, somewhere, must have known the deceased communicator is evident, and it is as easy to read distant thoughts as near. We think of an absent friend as easily as we do of one present. It is no more difficult to read the absent mind. Chaucer wrote centuries ago, yet we read his thought in his verse. What are classic studies, but so much discernment of the minds of Homer and Virgil, of whose very existence we may be in doubt?

The demand for intercourse with the dead proceeds from the minds of the living, who believe in this process. Yearning for this communion, they mentally call for it. This call reaches the mind of the medium, and brings on the mood called mediumship, expressed in trance, by impression, or by motion.

In sleep we do not communicate with the dreamer at our side, despite this proximity, — nor because both are dreamers, wandering through the different mazes of belief. If spiritual Life is won by the departed, they cannot return to the material.

Even if our departed friends are beside us, and they are in as conscious a state of existence as before the change, still their state is different from ours. We are not in their state, nor are they in the realm wherein we dwell. Communion between them and us is prevented by this difference. The mental planes are so unlike, that intercommunion is as difficult as it would be between a mole and a human being.

It is but an illusion to suppose that death has given the departed a better understanding of ourselves, so that they can help us if we seek their aid. When wandering in Australia, do we look for help to the Esquimaux in their snow huts? Different dreams and different awakenings betoken differing consciousness.

In an age of sin and sensuality, hastening to a greater development of power, it is wise to consider whether it is the human mind or the Divine Mind that is influencing you. Only as you are guided by divine power, through Science and understanding, will you steer clear of the fearful shoals on this unexplored coast. The error which inaugurated the Salem Witchcraft delusion will not be over until that error is met and overcome, not by the gibbet, but by Truth.

Science must be allowed to explain the incredible good and evil elements now coming to the surface. An evil mind, at work mesmerically, is an agent of mischief little understood. Mortals must find refuge in Soul, in order to escape the error of these latter days. Mediumship and mesmerism are instigating a terribly discordant development.

Let us insist on the majesty of right, and its control over wrong, and deny the reality of aught but God and God's true idea. Thus shall be overthrown the reign of error, while the world of harmony and Truth shall reappear like the green hills after the deluge.

Even if spirit-communications were possible, they would grow beautifully less with every advanced stage of existence. The departed would gradually pass away from ignorance and materiality, and the medium would outgrow her belief in mediumship.

We welcome the increase of knowledge, even though it lead to evil, because sinful human invention must have its day, and we want that day over.

Paul learned that in order to be "present with the Lord," or Truth, we must be "absent from the body," — that is, from material evidence.

Cain concluded, very naturally, that if Life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of Life in matter was a murderer from the beginning.

Midnight foretells the dawn. Led by a solitary star, amid the darkness, the magii of old foretold the Messiahship of Truth. What sage to-day, beholding this light, is believed when he describes its effulgence?

Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Entering upon the heretofore unknown eternity of Spirit, material sense, like an outlaw escaping to a foreign land, is doomed to an unlooked-for death.

Humanity advances out of belief into Science, but it advances slowly, because unwillingness to learn clogs the mind and loads Christendom with chains. So much hypocrisy swells the catalogue of social ills, that the demands and demonstration of Truth are held undesirable, and they even incur the enmity of mankind.

What the prophets of Judah did, the worshippers of Baal failed to do; yet artifice and delusion claimed that they could equal the work of Wisdom. So mediumship and clairvoyance claim to work the same cures as Christian Science.

Mind evolves images of thought. These may appear to the ignorant to be apparitions; but they are mysterious

only because it is unusual to *see* thoughts, though we can always *feel* them. One may think it is the same thing to see the mental images of departed friends, as it is to see them personally, but it is not. Seeing and hearing, though equal senses, are made unequal in power and effect, when you believe that, though you can feel the mental pain of minds here, you cannot see their images of thought. The sick may not have seen the images of disease, or spoken on the subject to anybody, yet the mind-reader can tell the locality of the pain. Through sympathy yawning is reproduced. So are sickness and tale-bearing.

Seeing is no less an attribute of personal sense than feeling is. Then why is it more difficult to see a thought than to feel it? Education alone determines the difference. In reality there is none. Haunted houses, ghostly voices, unusual noises, apparitions, dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind.

How are veritable ideas to be distinguished from illusions? By learning their origin. Ideas are emanations of Spirit. Thoughts, proceeding from the brain or from matter, are beliefs. Ideas are spiritual, harmonious, and eternal. Thoughts proceed from the material senses, at one time supposed to be substance, at another called Spirit.

To love one's neighbor as one's self is an idea of Soul; but physical sense can never see, feel, or understand this idea. Excite the organ of veneration, religious faith, and the individual manifests profound adoration. Excite the opposite development, and he blasphemes. Neither of these results, however, is from Christianity, for both are but the effects of belief.

Nothing is more antagonistic to Science than belief without understanding. It hides Truth and builds on error. Spirit, or Science, has nothing to do with mediumship. It is preposterous to suppose that Life is material, that it is a nervo-vital fluid. It is equally absurd to suppose that mortal mind, in another sphere of being, can intermeddle profitably with this. There is a great gulf fixed between Science and mediumship, like that between Dives and Lazarus.

The more closely error simulates Truth, and so-called matter resembles its essence (mortal mind), the more potent error becomes as an evil belief. The lightning is fierce and the electric despatch swift, yet how invisible is the flight of one and the blow of the other. The more ethereal matter becomes, the more destructive is it in belief, until it reaches its mortal ultimatum in mortal mind, the source of all evil. The nearer a belief approaches Truth, without passing the boundary where it ceases to be an illusion (though it has reached understanding), the more plausible and dangerous it becomes. The more material the belief, the more possible is mesmerism, until Divine Science, supreme in its domain, destroys it, and man is found in the likeness of Spirit.

The Chinese Empire owes its peculiarities and renown to the ancient conceptions of Deity there prevalent. Tyranny, intolerance, and bloodshed arise from the belief that the Infinite is formed after the pattern of mortal passions and impulses.

The belief that man and the universe are governed in general by material law, but that occasionally Spirit sets aside this law, belittles the capacity of Omnipotent Wisdom, giving to matter the general precedence; yet

this is the popular view of Christians, as well as of other religionists, who believe in miracles, and such supernatural interferences.

Mortals try in vain to slay error with the steel, when it falls only before the sword of Spirit. Our various theories will never lose their imaginary power, for good or evil, until we lose our belief in them, and make Life its own proof of harmony and God.

Truth will finally mark the hour of harmony; and spiritualization will follow, for Truth is Spirit. Before error is wholly destroyed, there will be interruptions to the general material routine. Earth will become dreary and desolate; but summer and winter, seedtime and harvest (though in changed forms) will continue unto the end, — until the final spiritualization of all things.

Mrs. Hemans has touched a faith-chord in her lines —

> We know that the bowers are green and fair
> In the light of that summer shore;
> And we know that the friends we have lost are there, —
> They are there, and we weep no more!

In dreams we fly to Europe, and meet a far-off friend. We have the body in bed, and yet we carry it through the air or over the ocean. This sleeping dream is nearer the actuality of man's scientific being than is the waking dream of material life, because the belief of personal sense governs it less. The scientific statement that all is Mind gains its simplest proofs from dreams, and from the healing of the sick by mentality.

A lady having an internal tumor, and greatly dreading a surgical operation, called on me. I conducted her case metaphysically, never touching her, never using a

drug or an instrument, and yet the tumor was wholly removed in two days.

Jesus triumphed over the belief that matter is anything in and of itself, or has any authority over man. His kingdom was not material but spiritual. He understood both Soul and body. He conquered the flesh and the devil. He was the master of sense, sickness, sin, and death. He came teaching and fulfilling the law of being, so establishing the kingdom of heaven, the reign of harmony on earth. His demonstration of Life is the strongest proof of Divine Science — of perfect manhood, of a Life without death, and holiness without sin. He not only taught, but exemplified, the possibility of meeting the command, "Be ye perfect, even as your Father in Heaven [the Principle of man] is perfect."

Theodore Parker has a remarkable essay on Naturalism, Supernaturalism, and Spiritualism, using the term *spiritualism* not in its modern, narrow, sectarian and material sense, but in its primitive and proper sense, as indicative of that spiritualism which is the opposite of materialism. In this essay, speaking of the power of divine faith and Spirit, he says with much force: —

> It is no vulgar superstition to say men are inspired in such times. They are the seedtime of life. Then we live whole years through in a few moments; and afterwards, as we journey on in life, cold and dusty and travel-worn and faint, we look to that moment as a point of light; the remembrance of it comes over us like the music of our home, heard in a distant land. Like Elisha . . . we go long years in the strength thereof. It travels with us, a great wakening light, — a pillar of fire in the darkness, to guide us through the lonely pilgrimage of life. These hours of inspiration, like the flower of the aloe-tree,

may be rare, but are yet the celestial blossoming of man, — the result of the past, the prophecy of the future.

Let us rid ourselves of the belief that man is a separate intelligence from God, and obey this unerring Principle of Life and Love. Jesus acted boldly against the accredited evidence of the senses, against Pharisaical creeds and practices. He refuted all opponents with his healing power.

We never read that Jesus made a diagnosis of a disease, in order to discover some means of healing it. He never asked if it were acute or chronic. He never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that man should live. He understood man to be an immortal, whose Life is in God, — not that man has two lives, one to be destroyed and the other to be made indestructible.

The ancient Hindoo philosophers understood something of this Principle, when they said in their Celestial Song, according to an old prose translation: —

The wise neither grieve for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Soul, in this mortal frame, findeth infancy, youth, and old age; so in some future frame will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience; for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality.

Jesus kept the commandment, "Thou shalt have no other gods before Me." He rendered "unto Cæsar the

things that are Cæsar's, and unto God the things that are God's." He paid no homage to forms of doctrine or theories of man, but acted and spake as he was moved, not by *spirits*, but by Spirit.

To the ritualistic priest and hypocritical Pharisee he said, "Even the publicans and harlots go into the kingdom of heaven before you." He unwittingly gave a date to the Christian era, but established no form of worship. He knew that men can be baptized, partake of the eucharist, support the clergy, observe the Sabbath, make long prayers, and all the while be sensual and hypocritical.

Jesus established his church, and maintained his mission, on the basis of Christian healing. He taught his followers that his religion had a Principle that could cast out error, and heal both the sick and sinful. He claimed no intelligence, action, or life separate from God. Despite the persecution this brought upon him, he used his divine power to save men both bodily and spiritually.

The question then, as now, was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students, "Whom do men say that I am?" — that is, Who or what is it that is thus identified with casting out demons and healing the sick? They replied, "Some say Elias, others John the Baptist, others Jeremiah." These prophets were dead, and this reply may indicate that some of the people believed that Jesus was a medium, controlled by the spirit of John or Elisha.

This ghostly fancy was even repeated to Herod himself. That a wicked king and debauched husband should have

no high appreciation of Divine Science, and the great work of the Master, was not surprising, for how could such a sinner comprehend what the disciples did not fully understand? But even Herod did not believe Jesus to be the dead preacher come to life; and he simply answered, "John have I beheaded, but who is this?" and desired to see the new Teacher.

The disciples comprehended their Master better than did others; but they did not understand him wholly, or they would not have questioned him so often. Jesus patiently persisted in teaching and demonstrating the Truth of Being. His students saw this power heal the sick, cast out evil, raise the dead; but the Science of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, and death.

Yearning to be understood, the Master repeated, "But whom say *ye* that I am?" This inquiry again meant, Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given, and his renewal of the question, it is plain that Jesus eschewed the opinion implied in their citation of the common report, that he was a necromancer, a spirit-raiser, or a medium.

Peter, with his usual impetuosity, replied for his brethren, and his reply expressed the great fact, "Thou art the Christ, the Son of the living God;" that is, Thou art the Truth that heals mental and physical ailments. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Barjona, for flesh and blood have not revealed it to thee, but my Father who is

in Heaven;" that is, the Principle of Being hath shown thee the way of Life.

Then Jesus added: "And on my part I say to thee, that thou art Peter, a rock [the meaning of the Greek word *petros*], and on this rock will I build my church, and the gates of hell [*hades*, the *underworld*, or the *grave*] shall not prevail against it." In other words, Jesus the Christ purposed the foundation of his society, not on the personal Peter, as a mortal man, but on the Soul-power which lay behind his confession of the Messiah.

It was evident to Peter that the Divine Principle, and not a person, was the healer of the sick. On this spiritually scientific theory Jesus explained that which was a miracle to outsiders, showing it to be neither person nor medicine that heals, but Truth and Love. The Divine Spirit cures disease by controlling the errors of mortal mind and body. The supremacy of Spirit was the rock on which Jesus built. His sublime summary points to a solid superstructure of Intelligence and Love.

Neither creed, rite, nor mystery entered into his methods. Through Mind alone he triumphed over sickness, sin, and death. By this power he opened the prison doors to the captive, unchained the fetters of belief that imprisoned mind in matter, and gave to immortal being its full scope and recompense.

The first erroneous postulate of belief is that Substance, Life, and Intelligence are something apart from God.

The second erroneous postulate is that man is both mind and matter.

The third erroneous postulate is that mind is both evil and good; when really Mind cannot be evil, since God is Mind.

The fourth erroneous postulate is that matter is intelligent, and that man has a material body, which is part of himself.

The fifth erroneous postulate is that matter holds in itself the issues of life and death; that it is not only capable of experiencing pleasure and pain, but also of imparting these sensations to mind. From the illusion implied in this last postulate arises the decomposition of mortal bodies in what is termed Death.

The so-called pains of matter are productive of less error than are its pleasures; although both are unreal, because they are impossible. To break this earthly spell mortals must get the true idea and Divine Principle of all that really is, and governs the universe and man harmoniously. This idea is apprehended slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.

At no distant date this material world will be the arena of conflicting forces. On one side will be discord and dismay; on the other, Science and peace. In the latter days earth will be convulsed with error, famine, and pestilence. Sickness will assume more acute phases, and death become more sudden. These disturbances will continue until the end, when all material discord is swallowed up in spiritual harmony.

He who hath shaped his course scientifically before that period, will then find harmony at the very doors of his life. As material knowledge diminishes and spiritual understanding increases, every sensible object will be mentally evolved and understood, instead of materially. Those who discern Christian Science will then hold crime in check. They will aid this dismissal of old

opinions. They will maintain law and order, and cheerfully await the scientific certainty of final perfection.

The scientific man reflects the divine law, thus becoming a law unto himself. He does violence to no man, neither does he accuse any one falsely.

Sin will make deadly thrusts at the Scientist, when ritualism and creed are summoned to give place to higher law; but Science will ameliorate mortal malice.

Reforms have commonly been attended with bloodshed and persecution, even when the end was brightness and peace; but this reform (old, but yet new) will teach men to patiently and wisely stem the tide of sectarian bitterness.

We need "Christ, and him crucified." We must have trials and self-denials, as well as Truth and victories, until all error is destroyed. Too many sects, and not enough Christianity, is the record of nineteen centuries.

To publicly give and privately steal has been deemed politic, but it is neither politic nor right.

A cup of coffee or tea is not equal to Truth, for the inspiration of a sermon.

Mortals need "not be weary in well doing." Mental Science dissipates such fatigue. Giving does not impoverish, in the service of our Maker; neither does withholding enrich. We have strength in proportion to our Truth, and our strength is not lessened by giving utterance to Truth.

If the soft palm, upturned to a lordly salary, — and architectural skill, making dome and spire tremulous with beauty, — turn the poor and stranger from the gate, they shut the door on progress. Body cannot be saved apart from Mind. In vain do the manger and cross tell their story to pride and fustian. Sensuality

palsies the right hand, and causes the left to let go its divine grasp.

As in Jesus' days, tyranny and pride need to be whipped out of the Temple, while humility and Divine Science are welcomed in. The strong cords of scientific argument, twisted by Jesus, are still needed to purge the synagogues of their shocking traffic in worldly policy, and make them temples meet for Truth.

The prophet of to-day beholds, in the mental horizon, the signs of these times, the approaching Christianity that heals the sick and destroys error; "and no other sign shall be given." This Christianity is misinterpreted by this material age; for it is the healing influence of Divine Spirit, which the material senses cannot comprehend, and it must be spiritually discerned. Creeds, doctrines, and beliefs do not express it, much less can they demonstrate it.

Centuries ago the religionist was ready to hail a personal God, and array his vicegerent with pomp and sceptre. This is not the manner of Truth's appearing. Of old the cross was Truth's central figure. The modern lash may be less material than the Roman scourge, but is equally cutting.

Cold disdain, stubborn resistance, opposition by church and press, are croaking heralds of the full-orbed appearing of Truth.

Meekly our Master met the common mockery of his unconscious grandeur. The indignities he received, his followers must endure, until his religion triumphs. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death.

"*Now*," cried the apostle, "is the accepted time, behold *now* is the day of salvation;" meaning, not that now men must prepare for a future-world salvation, or safety, but that now is the time in which to experience that salvation, in Spirit and Life.

The progress of Truth confirmed its claims. From sensuality and sin, every good word and work of our Master evoked denial, ingratitude, and betrayal.

Of the ten lepers that Jesus healed, but one returned to give God thanks, — that is, to acknowledge the Principle that healed him.

Jesus bore our infirmities and felt the error of human belief, and "through his stripes we are healed." "Despised and rejected of men," returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and cross awaited the Teacher.

The Man of Sorrows was in no peril from salary or popularity. Deserving the homage of the world, meriting pre-eminently the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who followed mourning to the foot of the cross. The earthly price of spirituality in a material age, and the great moral distance between Christianity and sensualism, preclude Science from finding favor with the million.

These lines by F. W. Myers touch the solitude of Truth in the world: —

> Safe to the hidden house of Thine abiding,
> Carry the weak ones and the heart that faints.
> Shield from the scorn, and cover from the chiding;
> Give the world joy, but patience to the saints.

Once, when touched by material thought, Jesus asked, "Who hath touched me?" Supposing this inquiry to be occasioned by some physical contact, his students answered, "The people throng thee." Jesus however knew, better than others knew, that it was not matter, but mortal mind, whose touch called for aid. Repeating his inquiry he was answered by the faith of a sick woman. His quick apprehension of this mental call illustrated his spirituality. The disciples' misconception of it betrayed their materiality. He possessed more spiritual and less material susceptibility than the disciples. Opposites come from contrary directions, and produce opposite results.

Christianity causes men to turn from sense to Soul, as naturally as the flower turns from darkness to light. It appropriates those things which "the eye hath not seen nor the ear heard." Paul and the spiritual John had a clear apprehension that, as mortal man achieves no worldly honors except by sacrificing for them, so he must gain heavenly riches by forsaking all else. Then he will have nothing in common with the worldling's affections, motives, and aims.

Man walks in the direction towards which he looks, and "where his treasure is, there will his heart be also." If our hopes and affections are spiritual they come from above, not from beneath, and they bear, as of old, the fruits of the Spirit.

Judge not the future advance of Christianity by the few steps already taken, lest ye be condemned for failing to take the first step. Christian learners must always feel the pressure of the apostolic command to come out from the world and be separate. Oppression and the

pride of life must be renounced. Christianity must be the Queen of Life, with the crown of Love upon her brow.

If my friends are going to Europe, while I am *en route* for California, we are not journeying together. We have separate time-tables to consult, different routes to pursue. Our paths have parted at the very outset, and we have little opportunity to help each other. On the contrary, if they pursue my course we have the same railroad-guides, and our mutual interests are identical. If I take up their line of travel, they will help me on, and our companionship may continue.

The Christian Scientist must choose his course, and be honest and consistent in following the leadings of Mind. He must practically acknowledge Jesus' way, as the only one whereby mortals are saved.

In sympathy with matter, the worldly man is at the beck of error, and will be attracted thitherward. He is like a traveller going westward for a fashionable trip. The company is alluring, and the pleasures exciting. After following the sun for six days, he turns east on the seventh, satisfied if he can only imagine himself drifting in one direction. By-and-by, ashamed of his zigzag course, he perhaps steals the passport of some wiser pilgrim, as a help to finding and following the right road once more.

If the disciple is advancing spiritually, he constantly turns away from sense, and looks towards Spirit. If honest, he would be in earnest from the start, and gain a little each day in the right direction, till at last he would finish his course with joy.

Students who start with the letter of Christian Science, and think to succeed without its Spirit, will either make

shipwreck of their faith, or be turned sadly awry. They must not only seek, but strive to enter the narrow path of Life; for "broad is the road that leads to death, and many go in thereat."

Jesus experienced few of the pleasures of personal sense; but his sufferings were the fruits of other people's sins, not of his own. The eternal Christ never suffered. Jesus mapped out the path for others. He unveiled the Divine Love. To those buried in the belief of sin and self, living only for pleasure, or the gratification of the senses, he said, "Having eyes ye see not, and having ears ye hear not, lest ye should understand and be converted, and I might heal you." Sensualism shuts out Truth and its healing power.

Jesus was unselfish. His spirituality, separating him from sensualism, caused the selfish materialist to hate him; but this spirituality enabled Jesus to heal the sick, cast out evil, and raise the dead. His affections were pure, theirs were carnal. His senses drank in the spiritual evidence of health, holiness, and Life; their senses absorbed the material evidence of sin, sickness, and death.

Their imperfections and impurity felt his perfections and purity as an ever-present rebuke. Hence the world's hatred of the just and perfect Jesus, and the prophetic foresight of the reception error must give him. "Despised and rejected of men," was Isaiah's graphic word concerning the coming Prince of Peace.

The world could not interpret aright the discomfort he inspired, and the spiritual blessings that might flow therefrom. Science shows the cause of the shock often produced by Truth — namely, that it arises from the

great distance between the individual and Truth. Like Peter, we should weep over the warning, and no longer ignorantly deny the Truth, or mock the lifelong sacrifice that goodness makes for evil.

Jesus bore our sins in his own person. He knew all the mortal error that constitutes the material body, and could destroy that error; but at the time when Jesus felt our infirmities he had not conquered the belief in material life, nor had he risen to his final demonstration of spiritual power.

Had he shared the sensuous beliefs of others he would not have suffered from those beliefs. Through the magnitude of his human life he demonstrated the Divine Life. Out of the amplitude of his love he defined Love. With the affluence of Truth he vanquished error. The world acknowledged not his righteousness, seeing it not; but earth needed the harmony his glorified example introduced, and the blessings he brought.

Who is ready to follow his teaching and example? Yet all must plant their feet in Christ sooner or later.

That he might liberally pour his dear-bought treasures into empty human storehouses, was the purpose of Jesus' great suffering and intense experience. He presented the proof that Truth and Love can heal the sick, and that mentally; and this was the highest proof he could offer. His hearers neither understood his words nor his works. They would not accept his meek interpretation of Life, nor follow his practice. They called him "a pestilent fellow," "a stirrer-up of seditions." There adhered to him only a few unpretentious friends, whose religion was something more than a name.

Their religion was so vital that it enabled them to

understand the Nazarene, and share the glory of his Life. His earthly cup of bitterness was drained to the dregs. He said that those who followed him should drink of his cup, and history confirms the prediction.

If that divinely glorified man was personally on earth to-day, it is very possible that those who now profess to love him would reject him. They would even deny him the rights of personality, if he entertained any other than their sense of personality. Even the enlightened Nineteenth Century subjects the idea of Christian healing, enjoined by Jesus, to unchristian comment and usage.

Perhaps the early Christian era did Jesus no more personal injustice than the advancing centuries bestow upon the ideal Christ. When the gospel of healing is again preached by the wayside, will the pulpit scorn the message? Shall that curative mission, which presents the Saviour in a clearer light than mere words can possibly do, be ruled out of the synagogue?

Christ's immortal ideal is sweeping down the centuries, gathering beneath his wings the sick and sinning. In vain I stretch my weary hope, to realize that happy day when all shall know his appearing, and love their neighbors as themselves, recognizing the healing power of Divine Love in what it has done and can do for mankind. The promises will be fulfilled. The reappearing of this divine idea of healing is at hand. Whosoever lays his earthly all on the altar of Christian Science shall drink of Christ's cup and be baptized with his baptism.

Then shall Christianity again demonstrate the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no reward for the persecution that attends a new

step in Christianity; but its spiritual recompense is sure, lifting Life above mortal discord, and giving immortal harmony to being.

A personal or limited mind may be unjust, but the unlimited Divine Mind is the immortal law of justice as well as mercy. It is quite as impossible that mortals should receive their full punishment this side the grave, as that this world should bestow on them their full reward. The hand of Love is not satisfied with giving us only toils, sacrifices, cross-bearings, multiplied trials, and mockery of our motives. It is absurd to suppose that the wicked gloat over their offences up to the last moment, and are then suddenly pardoned, and pushed into heaven.

The design of Love is to reform the sinner. If his punishment here has been insufficient to reform him, the good man's heaven must be to him a hell. They who know not purity and Love by experience, can never find bliss in purity, Truth, and Love, simply by being translated into another sphere. Science reveals the necessity of sufficient suffering, either before or after death, to quench the love of sin. The remission of the penalty due for sin would be for Truth to pardon error. Escape from punishment is not in accordance with God's government, in which justice is the handmaid of mercy.

Who will stop sinning, so long as he believes in the pleasures of sin? When mortals admit that evil confers no pleasure, they turn from it. Remove error from thought, and you prevent the error.

History is full of records of suffering. "The blood of the martyrs is the seed of the church." The word *martyr* in the Greek meant *witness;* but those who testified for

Truth were so often persecuted unto death, that at length the word martyr was narrowed in its significance, and came to mean always one who dies for his convictions. A new faith in Christ, Truth, caused men to be burned, and the rights of man to be christened with the gallows. History repeats itself in the suffering of the just for the unjust. Does God therefore overlook sin? Does not sin necessitate suffering as much to-day as ever before? They should suffer who sin. "Whatsoever measure ye mete, it shall be measured to you again."

Divine Science adjusts the balance as Jesus adjusted it. Science removes penalty, only by first removing the sin which incurs the penalty. Another's suffering cannot lessen our own liability. Did the martyrdom of Savonarola make the crimes of his implacable enemies any the less?

The God-inspired walk calmly on, though it be with bleeding footprints, and hereafter they shall reap what they have sown. The pampered hypocrite may have a flowery pathway here, but he has the sharper thorns hereafter. This is my sense of divine pardon, or God's method of destroying sin.

If the saying be true, "While there 's life there 's hope," its opposite is also true, "While there 's sin there 's doom."

The demonstration that Jesus gave of Truth and Love, by casting out error and healing the sick, did all for the world that can be done. No ancient school of philosophy ever taught or demonstrated the Divine Science of Life, Truth, and Love. In the Christian Church this demonstration of healing was early lost, about three centuries after the crucifixion.

Martyrs are human links, connecting one stage with another in the history of religion. They are luminaries that sink below the horizon of personal sense, but reappear in the amplitude of Soul. Consciousness of right brings its own reward; but not amid the smoke of the battle is merit seen or appreciated. The right spirit is expressed in Miss Coolidge's poem: —

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow
For any one, —
All the fight fought, all the short journey through, —
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile, and pray
For one more day.

The belief that Spirit is finite instead of infinite has darkened all history. Finite spirit would be mortal, and this is the physical error included in the belief that the Infinite can be contained in the finite. This belief tends to becloud the apprehension of the coming of the kingdom of heaven, in the reign of harmony and Science of Being.

Jesus taught but One God, One Spirit. Spirit made man in the image and likeness of Himself — that of Spirit, not of matter; and man reflects infinite Truth, Life, and Love. This nature of man includes more than is implied by the term *person*.

From this comes Jesus' divine logic, expressed by the words "I and the Father are one." This truly scientific

statement of personality and the relation of man to God, with the demonstration that accompanied it, incensed the rabbis, and they said: "Crucify him! He maketh himself as God. What further witness need we against him?"

This Divine Science seems too much for the sinner. It exposes his nothingness. But the sooner error is reduced to its native nothingness, the sooner man's great reality will appear, and the Truth of his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but their virtual acknowledgment.

Absorbed in material selfhood, we discern and reflect the substance of Life, or Mind, but faintly. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality. It cuts down erroneous knowledge, gained from matter, or through what is termed the evidence of the material senses.

God is perfect. If we admit no other Mind but His, we cannot have imperfect minds or bodies, and there can be no sin, sickness, or death. Getting rid of sin, through Science, is to divest it of any supposed mind, — never admitting that sin can have intelligence or power, pain or pleasure. You conquer it by denying its verity.

The foundation of evil is laid on a belief in aught save the good. This belief tends to support two opposite powers, instead of urging the claims of Truth alone. The mistake of thinking that error can be Mind, when it is really the absence of Truth, occasions the belief in the superiority of error. The belief in a personal Satan, as a distinct individual, is yielding to the conviction that he is simply a superstitious personification of evil. The

next lesson to learn is that, rightly understood, there is no evil.

Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that we have misinterpreted revelation. Good itself never made evil, nor created aught else that could make evil; and Good, or God, is the only self-existent Creator. Evil is a belief. Destroy the belief, and the evil disappears. Because Mind is immortal, there can be no mortal mind. Therefore if we destroy mortal belief, there remains no evil.

Jesus would have stripped all disguise from error, had he been fully understood. By parable and argument he explained the impossibility of good producing evil; and he scientifically demonstrated this great fact, showing that sin, sickness, and death are illusive errors, which Truth, Life, and Love will destroy.

God, or Good, has not created a mind susceptible of creating evil, for evil is the opposing error, and not the Truth of creation.

As I understand it, the only evil, or devil, in the universe is made up of such erroneous beliefs as these: that man is a compound of both mind and matter; that a wicked mind can exist in a material form, and both form and mind can be created by the Divine Mind; that God is the author of sin, sickness, and death; and that Mind can be an entity within the cranium, with power to sin *ad libitum.* In other words, Satan is not a person, but an illusion.

It is pantheistic to suppose that brains are intelligent, or, in other words, that Mind is material. Pantheism is neither Christian nor scientific. The belief that Mind is

a product of matter is absurd. Common medical theories would have two intelligences, one mental, the other material. They would put Mind into matter. They would enclose the larger within the smaller, and call that error a *man*.

In old Scriptural pictures we see the Tree of Knowledge with a Serpent coiled around it, with uplifted crest, speaking to Adam and Eve. This represents the Serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter instead of Spirit. The portrayal is still graphically accurate, for the common conception of manhood is an outgrowth of human knowledge on a low plane, the offshoot of the material senses.

A lie is the only Satan there is, as results prove. All the discords of earth are lies, and falsehood cannot proceed from Truth. In and of itself discord is a falsity. It does not represent the fact relative to God or man. Uncover error, and it turns the lie on you, if possible.

Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting. The discovery that error is nothing will introduce new light. It will diminish sickness and death, and finally extinguish them. Philosophers should blush to call that real which is but a mistake.

The broadest fact arrays the most falsities against itself, for it brings error out from under cover. It requires courage to utter Truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced, smothered in oblivion.

"He uttered His voice, the earth melted." This Scripture indicates that all falsity, termed matter, will disappear before the supremacy of Spirit.

Jesus foresaw the reception the Science of Mind must receive before it would be understood, but this coldness hindered him not. He fulfilled his Soul-mission, and then sat down at the right hand of the Father. Persecuted from city to city, he still went about doing good deeds, for which he was maligned and stoned. His life proved, divinely and scientifically, that God is Love; whereas priest and rabbi affirmed God to be a person who loves and hates. The Jewish theology gave no evidence of unchanging Love.

The truth Jesus taught, the elders scoffed at. Why? Because it demanded more than they were willing to practise. It was enough for them to believe in a personal Deity, but that belief never made a Christian.

Mortal belief will vanish in a moral chemicalization. This chemicalization has begun, and will continue until belief yields to understanding. The basis of all health, sinlessness, and immortality is Truth, not believed merely, but understood. Belief may change, but understanding is spiritually changeless.

Was it just for Jesus to suffer? No; but it was inevitable, for not otherwise could he show forth the power of Truth and Love.

Jesus sent forth seventy students at one time, but only eleven left a desirable historic record. Tradition credits him with two or three hundred other disciples, who have left no name. "Many are called but few are chosen." Either they fell away from grace, or never truly understood their Master's instruction.

This indicates the distance between the theological and ritualistic religion of that age, and the Science preached by Christ. More than profession is required for Christian demonstration. Few understand or will adhere to his divine precepts for healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, — that is, to set aside cherished beliefs and practices.

The crucifixion of the great demonstrator of God drew near. This was his final triumph over body and matter, and gave the full evidence of Divine Science, evidence so important to mortals. Judas conspired against Jesus. The world's ingratitude, and the ruling hatred towards that just man, effected this betrayal, and the price paid was thirty pieces of silver and the smile of a Pharisee. The pitiful traitor chose a time when the world was in doubt concerning Jesus' teachings.

Judas knew a period to be approaching that must reveal the infinite distance between student and Master. He knew that the great goodness of that Master enabled him to heal better than his students, and this fact rebuked Judas as nothing else could. This spiritual distance inflamed the Iscariot's envy. The greed of gold strengthened his ingratitude, and for a time silenced the pangs of remorse. He knew that the sensuous world loves a Judas better than a Jesus, and so plotted the betrayal of a just man, in order to raise himself in popular estimation. His dark plot fell to the ground, and carried the traitor with it.

Judas had the world's weapons. Jesus had not one of them, and chose not the world's means of defence. "He opened not his mouth." The great demonstrator

of Truth and Love was silent before error and hate. They with whom he had walked meekly, and to whom he had given the highest proofs of divine power, called him a "pestilent fellow," saying derisively, "He saved others; himself he cannot save." They who turned "away the rights of man from before the face of the Most High" esteemed Jesus as "stricken and smitten of God." He was brought "as a lamb to the slaughter, and as a sheep dumb before the shearers." "Who shall declare his generation?" Who shall decide what Truth and Love are?

Pilate — pale in the presence of his own momentous question, "What is Truth?" blind to the consequences of his awful decision against human rights and divine Love, ignorant that he was aiding the final proof of what Truth is, and what it does for man — was lured into acquiescence.

The women at the cross could have answered Pilate's question. They knew what inspired their devotion, winged their faith, opened the eyes of their understanding, healed the sick, and cast out evil, and what caused the disciples to say to their Master, "Even devils are subject unto us through thy name."

But where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten their Teacher's toils, privations, and sacrifices, his divine patience and sublime courage, his unrequited and immaculate love? Could they not have given him a cup of cold water for remembrance's sake, and gratified his last human yearning for one proof of fidelity?

From early boyhood he was "about his Father's business." His pursuits lay far apart from theirs. His

master was Spirit. Their master was matter. He served God; they served Mammon.

Jesus endured hardship that he might pour his dear-bought bounty into barren lives; and what was his earthly reward? He was forsaken by all save a few women, bowed in silent woe beneath the shadow of his cross. Peter would have smitten the enemies of his Master; but Jesus forbade him, disdaining artifice or animal courage. He said, "Put up the sword."

If a life so great and good could not avert a felon's fate, better submit peacefully to human brutality, and enter divine honor through the gate of martyrdom.

His consummate example was for the salvation of us all, through doing such healing works as he did. His purpose was not personal. It was in vindication of his Divine Principle. He was inspired by Life, Truth, and Love. Their motives were pride, envy, cruelty, and vengeance, exercised toward the personal Jesus.

Jesus could have withdrawn himself from his enemies. He had power to lay down a temporal life, and power to take up again his spiritual identity, in the likeness of the Infinite. But he afforded men opportunities to destroy his mortal body, or life, if they could, in order that he might furnish the proof of an immortal body and Life. Nothing could kill this Life of his; but he could give it into his enemies' hands, when his earth-mission was accomplished, and then resume it again. He knew that Life is God, or good, that evil has no Life, and that therefore they could no more separate him from Life than they could extinguish God.

The belief that man has a life or mind separate from God is the error that dies. This error Jesus met with

Divine Science, proving its nothingness. Because of the wondrous glory that God bestows on man, temptation, sickness, and death had no terror for Jesus. Let men think they could kill the body! Afterwards he would show them his body unchanged. This should demonstrate that the body is governed by good, not by evil, and is therefore immortal. Jesus taught his disciples the Science of this proof. They must test his hitherto uncomprehended saying, "The works that I do, ye shall do also." They must understand more fully — even as they did understand after his bodily departure — his Life-principle, in casting out error, healing the sick, raising the dead.

The magnitude of his work, his material disappearance before their eyes, his reappearance in idea, enabled the disciples to understand what Jesus had said. Heretofore they had only believed. Now they understood; and this caused the descent of the Holy Ghost, — that influx of Divine Science, which so illuminated the Pentecostal Day, and is now repeating its ancient history.

His last proof was the highest, the most convincing; and his students were the most profited by it. The unsatisfied malignity of his foes, the failure and suicide of his betrayer, were overruled by Divine Love, to the eternal honor of the man who had been mocked and slain. The final demonstration of the truth Jesus had taught, and for which he had been crucified, gave the world a new era. They who slew him, wishing to stay his influence, only extended it thereby.

Jesus rose higher in demonstration because of the cup of bitterness he drank. He sought no protection from personal barbarity. Human law condemned him; but

it was the higher law which he obeyed, in defiance of matter or mortality, and that law sustained him.

The divine must overcome the human at every point. The Science Jesus taught and lived must triumph over all material beliefs about Life, Substance, and Intelligence, — over the power of evil and death.

The meek demonstrator, the highest Instructor and Saviour of man, met his fate alone. No human eye was there to pity, no arm to save. Forsaken by all whom he had blessed, this faithful sentinel of God, at the highest post of honor, — accepting the grandest trust of Truth and Love, — was ready to be transformed by the renewing of Infinite Spirit. He was to prove that man, in Divine Science, is superior to all material conditions, is above the reach of human wrath, is able to triumph over sin, sickness, and death.

During his night of gloom and glory in the garden, he understood eminently the utter error of the notion of any possible material intelligence. The pangs of neglect and the staffs of bigoted ignorance smote him sorely. His students slept. He said unto them, "Can you not watch with me one hour?" He held uncomplaining guard, watching, waiting, struggling, in voiceless agony, but he received no response to that human yearning; and then he turned forever away from earth to Heaven, from sense to Soul.

The last supreme moment of mockery, desertion, torture, a sense of the magnitude of his work, wrung from his lips the awful cry, "Why hast Thou forsaken me?"

This despairing appeal, if made to a human being, would impugn the justice or love of that father, who could withhold a clear token of his presence to sustain and bless

so faithful a son. The appeal of Jesus was made both to the Divine Principle and its human idea, or reflection. He appealed to himself. Had Life, Truth, and Love forsaken him in his highest demonstration of them. They must abide in him and he in them, or this hour would be shorn of its mighty blessing for his enemies.

If his full recognition of eternal being for a moment gave way before the evidence of the bodily senses, even under such awful stress of circumstances, what would his accusers say? Even what they did say, — that Jesus' teachings were false, and that all evidence of their truth was destroyed by his death.

The burden of that hour was heavy beyond human conception. The distrust of mortal minds, disbelieving the purpose of his mission, was a million times sharper than the thorns that pierced his flesh. The ponderous cross, which he bore up the hill of grief, was the world's hatred of Truth and Love. Not the spear or cross wrung from his faithful lips the plaintive cry, *Eloi, eloi, lama sabacthani.* He was moved by the possible loss of something more important than mortal life, the possible failure of the sublimest influence of his career. This dread added the drop of gall to his cup.

Remembering the sweat of agony, which fell in holy benediction on the grass of Gethsemane, shall the humblest or mightiest disciple murmur when he drinks from the same cup; or think to escape the world's terrible misjudgment? Truth and Love bestow few palms before the consummation of a life-work.

Love must triumph over hate. Truth and Life must seal the victory over error and death, before the thorns can be laid aside for a crown, and the "Well done,

good and faithful servant," convey a sense of immortal honors.

Our Master fully and finally demonstrated Divine Science, for the enlightenment and salvation of the whole world. Three days after his bodily burial he talked with his disciples. The persecutors failed to hide immortal Truth and Love in a sepulchre.

In the walk to Emmaus, Jesus was known to his friends in the words which made their hearts burn within them, and in the breaking of bread. The Spirit which identified Jesus thus, over eighteen centuries ago, has since spoken to us in the inspired Word. It is revealed to the heart. It is again seen, casting out error and healing the sick.

Those who saw him after the resurrection, and beheld the final proof of all Jesus had taught, misconstrued that event. His disciples called him a personal spirit, ghost, or spectre, for they believed his body to be dead. His reply was, "Spirit hath not flesh and bones, as ye see me have."

The sacred precincts of the tomb gave Jesus refuge from his foes, long enough to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. He met and settled all the claims of medicine, surgery, and hygiene with the power of Mind, and mastered them on this basis.

He took no drugs to allay inflammation. He did not depend upon food or pure air to resuscitate his wasted energies. He did not require the skill of a surgeon to heal the torn palms, and bind up his wounded side and lacerated feet, in order that he might use those hands

to remove the napkin and winding-sheet, and use his feet to walk forth from the tomb.

Can this be called supernatural, when the God of nature sustained Jesus in his proof of man's derived power? Was it not a method of surgery beyond material art? It was not a supernatural act, but one divinely natural, when divinity brought to humanity the understanding of the Christ-healing, and revealed a method infinitely above human inventions.

His disciples believed Jesus dead; whereas he was alive, testing, within the narrow tomb, the power of Spirit to destroy all human material sense. There were rock-bound walls in the way, and a great stone must be rolled from the cave's mouth. But Jesus vanquished every material obstacle, overcame every law of matter, and stepped forth from his gloomy resting-place, wrapped in the glory of a sublime success.

Glory to God, peace to the struggling nations. Jesus hath rolled away the stone from the door of understanding, and elevated mortals through his revelation and demonstration of Divine Science.

Jesus said plainly that person was not Spirit; and he proved, to the personal senses, that his body was not changed until he rose even higher in the understanding of Spirit. To convince Thomas, he caused him to examine the prints of the nails, and the spear-wound. His unchanged physical condition, after what seemed to them death, was followed by a more exalted condition, which revealed a probationary and progressive state beyond the grave.

When will his followers learn to emulate Jesus in all his ways, and imitate his mighty works? Those who

procured the martyrdom of that righteous man turned his sacred career into a doctrinal platform. Let Christians of this century learn the more practical import of that career.

Christ's students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw him after his crucifixion, and learned that he had not died. This convinced them of the truthfulness of all he had taught.

In his next demonstration he went altogether beyond their personal knowledge, and rose out of human sight. The biographer calls this event the Ascension; and with it the earthly record of Jesus closes.

His students received the Holy Ghost. By all they had witnessed and suffered they were roused to a quickened sense of Divine Science, to the spiritual interpretation and discernment of his teachings, to a faint conception of the Life that *is* God. They no longer measured man by personal sense. After gaining a true sense of their glorified Saviour, they became better healers, leaning no longer on a person, but on the Divine Principle of their work. The influx of light was sudden. It was sometimes an overwhelming power, as on the Day of Pentecost.

Jesus and his students gave the divine *demonstration* of Mind-healing. The malpractice or misinterpretation of Christian Mind-healing, in sickness or sin, is *imposition.*

The reappearing of Jesus was not the return of a spectre. He presented the same body that he had before his crucifixion, and so glorified the supremacy of Mind.

Our Heavenly Father, the Divine Principle of that demonstration, demands that we do as Jesus did, and

not merely that we worship his personality. Beyond the false premise of mediumship, above the grasp of creeds, the divine demonstration of Mind-healing stands as a revealed and practical reality, imperative throughout all ages — a method for every man to understand and practise.

The Man of Sorrows best understood the nothingness of material life and intelligence, and the mighty actuality of all-inclusive Mind. These are the two cardinal points of Mind-healing, or Christian Science. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, "The works that I do, shall ye do also."

Herod and Pilate laid aside old feuds to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil make common cause against the leading exponent of Truth.

The accusations of the Pharisees were as self-contradictory as their religion. The bigot, the debauchee, the hypocrite, called Jesus a glutton and a wine-bibber. They said, "He casteth out devils through Beelzebub," and is the "friend of sinners." The latter accusation was true, but not in their meaning. So too Jesus was no ascetic. He did not fast, as did the Baptist's disciples. Yet there never lived a man so far removed from appetites and passions as the Nazarene. If he rebuked sinners pointedly and unflinchingly, it is because he was their friend.

The reputation of Jesus was the very opposite of his character. Why? Because neither the Principle nor practice of Jesus was understood. He was at work in the Science of God. His words and works were unknown

to the world, because contrary to the world's religious sense. Men believed in God as a person, but not in the Divine Principle.

Science, as connected with Christianity, is an obsolete word. Mystery enshrouds religion, which is made a theory, rather than a practice.

All revelation (such is the popular thought) must come from the schools, and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. The great Truth elaborated by Jesus, in healing the sick and sinful, was the Principle of the man, — the Christ, that governed the personal Jesus. Outsiders did not then, and do not now, understand this Principle, or Christ, and they cannot demonstrate its healing power. Neither can the person of Christ be understood, until its Principle is explained in Divine Science.

It is possible — it is the duty and privilege of every child, man, and woman — to follow in some degree the example of the Master. This is just what Christians claim to do; but do they follow him as they might? No! Hear these imperative commands: "Be ye perfect, even as your Father which is in heaven is perfect;" "Go ye into all the world, and preach the gospel to every creature;" "*Heal the sick.*"

Why have these demands so little inspiration to spur us to Christian effort? Because men are assured that these commands were addressed to only a select number of followers. This teaching is more pernicious than the old doctrine of foreordination, the election of a few to be saved in heaven, while the rest are damned in hell; and so it will be considered when the demands of Divine Science break this lethargy of mortal belief.

Jesus said: "These signs shall follow them that believe, they shall lay hands on the sick and they shall recover." Who believes him? He was addressing his disciples, yet he did not say, "These signs shall follow *you*," but *them* — "them that believe," in all time to come. At another time he prayed not for the twelve only, but for as many as should believe "through their word."

The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and its Science. Others will say, "Go thy way for this time; when we have a more convenient season we will call for thee."

The medium through which Immortality and Life are learned is not human but divine, not physical but metaphysical, not material but spiritual.

Human philosophy, doctrines, ethics, and theories afford no demonstrable Principle, whereby man can work out his own salvation; yet this is what the Bible demands. Jesus has furnished this key to the kingdom, and the treasury of Truth is closed to all other keys. None may pick the lock, or enter by some other door.

The nature of Christianity is peace and blessedness; but the joys and triumphs, as well as the afflictions of the righteous, must place the anchor of hope beyond the vail of matter, in the Shekinah into which Jesus passed before us. Like him, we must get away from material sense, into the spiritual sense of all things.

Imposition is mental quackery, a mistaken *mind-cure* of some sort, a patent medicine, or a patent error of mortal mind. Using the letter of healing, but omitting the Spirit, is by no means the Science of Mind-healing, which is seen in a gradual outgrowing of the pleasures and

pains of personal sense. The calm, strong, currents of harmony, purity, and love must channel human experience, until the belief of material life is seen to be a bald imposition, and a result of helpless fear; and materiality gives everlasting place to the demonstration of Christian Science.

CHAPTER IX.

HEALING AND TEACHING.

ART thou in health, my brother? — 2 SAMUEL.

WHY art thou cast down, O my Soul,
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.

SICKNESS and sorrow, pain nor death,
Are felt and feared no more. — OLD HYMN.

IF you can fix Truth more strongly in their thoughts thereby, and your patients are prepared for it, you may explain Christian Science to them; but not too soon, lest you array the mind against its own interests by casting pearls before swine. If the case is that of a young child or an infant, it needs to be met mainly through the parents, silent or audibly, on the strictest rules of Christian Science. The Scientist knows there can be no hereditary disease, since matter cannot transmit good or evil intelligence to man, and Mind produces no pain in matter.

Disease is the false object before the senses. This falsity you have to destroy. It is a belief and error, that claims the reality of Truth; but Truth brings harmony, not discord. Life is perpetual, and never changes into death. Matter and disease cannot destroy Life. Neither do sin, sickness, and death reflect God, "in

whom we live and move and have being." Keep in mind the perfect verities of being, — that man is the image and likeness of painless and permanent Being, and that his perfection is real and unimpeachable.

Because matter has no Ego, its conditions are unreal, and these conditions are the source of all sickness. To believe in the existence of matter is to admit that mortality (and therefore disease) has a foundation in fact. Once let the mental physician believe in the reality of matter, and he must admit also the reality of all its conditions. Thus he will create disease with his mind, faster than medicine can formulate it through material diagnosis; and so he may become the most dangerous doctor of this period.

In proportion as matter, to human sense, loses all entity as matter, in that proportion does man become its master, entering into a diviner sense of the facts, and comprehending the theology of Jesus, as demonstrated in healing the sick, raising the dead, walking the water. All these deeds manifested Christ's control over the belief that matter is Substance, that it can be the arbiter of Life, or the constructer of any form of being.

If man is absolutely governed by God, or Spirit, then man is not subject to matter, "neither indeed can be;" and therefore he cannot suffer from the infringement of any but a spiritual law.

Maintain the facts of Science: that Mind is God, and therefore cannot be sick; also that what is termed matter cannot be sick; that all causation is Spirit, acting through spiritual law. Then hold your ground with a lawyer's skill, and you will win. When you silence the witness against your plea, you destroy the evidence,

for the disease disappears. The evidence before the senses is not the Science of the spiritual man.

I will here state a phenomenon which I have observed. If you call mentally and silently the disease by name, as you argue against it, as a general rule the body will respond more quickly; just as a person replies more readily when his name is spoken; but this is because you are not perfectly attuned to Divine Science, and need the arguments of Truth for reminders. To let Spirit bear witness without words, is the more scientific way. For myself, I heal without silent argument.

Jesus once recognized a malady by its imaginary name. This was when he conversed with the maniac, who declared that the demons within him were called Legion. The Divine Healer commanded these devils to enter a herd of swine, as if they were so many genuine beings, and the animals appeared to suffer with a disorder which is not transferable.

At other times Jesus called the disease by name, as when he said to the epileptic boy, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." It is added that "the spirit rent him sore and came out of him, and he was as one dead" — clear evidence that the malady was not material.

These instances show the concessions which Jesus was willing to make to the popular ignorance of spiritual life-laws. Often he gave no name to the distemper he cured. To the Synagogue-ruler's daughter, "not dead but sleeping," he simply said, "Damsel, I say unto thee, Arise!" To the sufferer with the withered hand he only said, "Stretch forth thy hand!" and it "was restored whole as the other."

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, or draw attention to certain symptoms as unfavorable, or give a name for a disease. Never say beforehand how much you have to contend with in a case, or fix in the patient's thought the expectation of growing worse before the crisis is passed.

A cross or complaining nurse should never take charge of the sick. Never conjure up from the dark depths of fear some new discovery, to acquaint your patient with it.

Prayers in which God is not asked to heal, but is besought to take the patient to Himself, do not benefit the sick.

Mind determines the nature of a case, which is improved or injured in proportion to the Truth or error that influences conclusions. The mental conception and development of disease are not known or understood by the patient; but the doctor should be familiar with mental action and its effect, in order to judge the case scientifically.

If the case to be mentally treated is consumption, take up the leading points included (according to belief) in this disease. Show that it is not inherited; that inflammation, tubercles, hemorrhage, and decomposition are beliefs, images of mortal thoughts, superimposed upon the body; that they are not the Truth of man; that they should be treated as error, and put out of mortal mind. Then these ills will disappear from the body.

Man is the offspring of Soul, not body, — of God, not man. He is spiritual, not material. Soul is not in

matter, giving it life, sensation, and producing disease. To break the spell, understand that sickness is formed by the human mind, and not by matter.

To the Scientist, sickness is a dream, from which the patient needs to be awakened. Disease should not appear real to the physician, since it is demonstrable in Science that to make disease unreal to his patient is to cure him. To do this the physician must understand the scientific unreality of disease.

If the Truth of Being, while destroying error, causes chemicalization (as when an acid and an alkali meet), then one must neutralize the other, for the purpose of forming a higher combination. This fermentation should be as painless to man as to a fluid; for matter has no sensation, and mortal mind only feels and sees materially.

If an aggravation of symptoms sets in, you may sometimes treat the patient less for the disease, and more for the fermentation, and abate the symptoms, by removing the belief that chemicalization produces pain. When the supposed suffering is gone there can be no pain; and when the fear is destroyed, the inflammation will subside. Calm the fear and confusion induced by chemicalization, which is the alterative effect produced by Truth on error; and explain the symptoms and their cause to the patient.

Truth is an alterative to the entire system, and can make it "every whit whole." Brains are not Mind. Matter cannot be sick. Mind is immortal harmony. Your mortal body is a mortal belief of discord.

If delusion says "I have lost my memory," you must contradict it. No faculty is lost. According to Science

your body is spiritual, perfect, harmonious in every action. Let the perfect model be present in your thoughts, instead of its demoralized opposite.

Fear is the foundation of all sickness. Some image of disease is frightening the sick. Their mental state, you call a material state. Whatever you cherish in mortal mind is imaged forth on the body, which is the substratum of mortal mind.

Remember that all is Mind, and there is no matter. You are only seeing and feeling a belief, whether it be cancer, deformity, consumption, or fracture that you deal with.

Inflammation is a state of fear, that quickens or impedes the action of the blood ; just as a man's blood is quickened when he comes upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve it. They calm the fear by inducing stupefaction, — by error instead of by Truth. Opiates do not remove the pain in any proper sense of the words. They only render mortal mind oblivious to it.

Here lies a man in agonizing pain, caused by the presence in the ureters of calculi, which are pressing their ragged way out of the system. A hypodermic injection of morphine is administered, and in twenty minutes the sufferer is quietly asleep. To him there is no longer any pain. Yet any physician — allopathic, homœopathic, botanic, eclectic — will tell you that the troublesome material cause is unremoved, and that in a few hours, when the soporific influence of the opium is exhausted, the patient will find himself in the same pain. Where was it while he slept?

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Nay, the whole frame will sink from sight, along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate bodily member. At last the agony also vanishes. This process shows the pain to be in the mind; for the inflammation is not suppressed; and the pain will presently be felt again, unless the mental image occasioning it be removed by Mind, the Truth of Being.

Matter is never inflamed, never causes this derangement. Fear, conscious or unconscious, produces all inflammation. Note how fear makes the face pallid. It either retards the circulation or quickens it, causing a pale cheek, or a flushed. Even so fear increases or diminishes the secretions, the breathing, the action of the bowels, the action of the heart. The muscles that move quickly or slowly, impelled or palsied by fear, represent the action of all the organs of the human system, including viscera and brains. To remove the fear you must remove the images that produce it.

Whatever the belief is, if arguments are used to destroy it, that belief must be negatived; and the negation must extend to the supposed disease, and to whatever decides its type and symptoms. Truth is affirmative, and confers harmony. All metaphysical logic is inspired by this simple rule of Truth that governs all reality. Mortal mind, or intelligent matter, is an impossibility. You may say: "But if matter and disease are one and the same, why do you insist that disease is formed by mind and not by matter?" Because, the nearer matter

approaches its final statement, as animate error, — or as mortal mind, nerves, brains, — the more prolific does it become of disease-beliefs.

The sick know nothing of the mental process by which they are depleted, and next to nothing of the metaphysical method by which they can be healed. The latent thought, in the unconscious substratum of mortal mind, produces the conscious thought, or that condition of the body which we call material. Mortal mind is ignorant of itself, ignorant of the errors it includes, and of their effects upon the body.

Commence your treatment always by allaying the fear of disease or danger. Silently reassure the patient. Watch the result of that simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in removing the fear, your patient is healed.

The process is simple, but the Science is abstract; and the results are sure if the Science is understood. The tree must be good that produces good fruit. The great fact that God wisely governs all, never punishing for aught but sin, is your standpoint, whence to advance and destroy the human fear of sickness.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that mind governs the experience. If grief causes suffering, convince the sufferer that sorrow is not the master of joy, and that he should rejoice always.

If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and destroy those errors with the Truth of Being, — by exhibiting to the wrong-doer the suffering that his belief

in such habits brings, and convincing him that there is no real pleasure in these beliefs. This is one of the most important points in the theology of Christian Science. Awaken the sinner to this true and new sense of sin; show him that sin confers no pleasure; and this knowledge strengthens his moral courage and increases the ability to master evil and to love good.

If it becomes necessary to startle mortal mind, in order to break its dream of suffering, vehemently tell your patient that he must awaken. Turn his gaze from the false evidence of the senses to the harmonious facts of Soul and Immortal Being. Tell him that he suffers only as the insane suffer, from a mere belief. The only difference is that insanity implies belief in a diseased brain, while physical ailments (so called) arise from belief that some other portions of the body are deranged. Derangement, or *disarrangement*, is a word which conveys the true definition of ill-health, as disturbed harmony.

The entire mortal body is evolved from mortal mind. A bunion would produce insanity as perceptible as that produced by congestion of the brain, were it not that mortal mind calls the bunion an unconscious portion of the body. Reverse this belief, and the results would be different.

If it becomes necessary to startle the mind, in order to remove its fears, afterwards make known to the patient your motive for this shock, showing that it was to facilitate recovery.

If the sick ask about their disease, tell them only what is best for them to know. Assure them that they think too much about their ailments, and have already heard too much on that subject. Turn their thoughts away

from their bodies to higher objects. Teach them that their bodies are nourished more by Truth than by food, and will find rest in God more than in sleep.

By the truthful arguments you employ, and especially by the spirit of Truth and Love you manifest, you will heal the sick.

You may call the disease by name when you address it mentally; but by naming it audibly, you are liable to impress it upon the mind. The silence of Science is eloquent and powerful to unclasp the hand of disease, and reduce it to nothingness.

Include moral as well as physical belief in your efforts to destroy error. Cast out all manner of evil. "Preach the gospel to all nations." Speak the truth to every form of error. Tumors, ulcers, tubercles, inflammation, pain, deformed backs, are all dream-shadows, dark images of mortal thought that will flee before the light.

If from any cause your patient suffers a relapse, meet the cause mentally and courageously, knowing that there can be no reaction in Truth. If error reacts, this reaction arises from either fear or sin. Disease has no intelligence to move itself about, or to change itself from one form to another.

Mind produces all action. If the action proceeds from Truth, from Immortal Mind, there is harmony; but mortal mind is liable to any phase of belief. A relapse may come from other minds, which affect your patient; it may come from yourself, because you are not bringing out in your life the Divine Principle of metaphysics, but are departing from its rules. To succeed in healing you must conquer your own beliefs and fears, as well as those

of your patients, and you must rise daily into higher and holier being.

A moral question may hinder the recovery of the sick. Lurking revenge and malice may perpetuate, or even create disease. Errors of all sorts tend in this direction. Your true course is to destroy the foe, and leave the field to God, Life, Truth, and Love, remembering that God and His ideas alone are real and lasting.

If mental malpractice or mesmerism is trying to produce a relapse, and wicked minds are becoming dangerous to your patients, remove such obstacles by the Principle of Christian Science, letting Truth destroy error.

Conservatism, or any dishonesty in your theory or practice, would betray a gross ignorance of the method of the Christ-cure that Christian Science reveals. Science makes no concessions to persons or opinions. One must abide strictly by its rules, or he cannot demonstrate its Principle. So long as drugs are administered, or external applications prescribed, illness cannot be efficaciously treated through the metaphysical process. Truth does the work wholly, and you must understand and abide by this Divine Principle of your demonstration.

Animal magnetism, clairvoyance, mediumship, and mesmerism are antagonistic to this Science, and would prevent the demonstration thereof. Teaching or practising in the name of Truth, but contrary to its rules, is most dangerous quackery. It imposes upon the people and does immense harm. Strict adherence to the Principle and rules of my sanitary method has secured the only success of my students. That alone entitles them to the high standing they hold in the community.

Evil is the counterfeit of good, and seeks to equal it. The infinite Truth of the Christ-cure has come to this age through a "still, small voice," through silent utterances that accelerate the active and beneficial effects of Christianity.

Sin's opposite error, and its method, appear at the same time. Because Truth is limitless, error strives to be thought unbounded. Because Truth is mighty to do good, error claims an equal right to work evil. The confidence inspired by Science lies in the secret that Truth is real and error unreal. Truth is the mighty, error is the powerless; and Divine Science demands that this age shall prove this. The greatest evil is but the opposite of the highest good. Both have come nearer than ever before to the apprehension of the minds of the world. Truth will remain; error will be self-destroyed through suffering.

A correct view of Christian Science, and its adaptation to healing, includes vastly more than one at first sees. Works on Metaphysics leave the grand point untouched. They never crown the mental power as the Messiah; nor do they carry the day against physical enemies, as Christian Science proposes to do, — even to the extinction of all belief in matter, and the insistence upon the fact that matter is nothing beyond an illusion.

Christian Science is fully stated in this work. Now apply it to the cure of disease, using no other aids.

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men, through Mind, I have found nothing in ancient or in modern systems,

on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only text-book. I had no other guide in the strait and narrow way of this Science.

Whosoever affirms that there is more than one method of demonstrating this Science greatly errs, ignorantly or intentionally, and separates himself from the true conception, or possible demonstration, of its healing.

Since the first issue of this work, I am in receipt of unnumbered letters, in "heaps upon heaps," filled with reassuring, heartfelt acknowledgments that the perusal of my book had healed the writers. All that could be understood of my first and second editions was barely rescued from the abuse of the printers. This remainder, like a homœopathic prescription, was a higher attenuation, that matter could not wholly destroy.

The ruling agent over the mortal body is mortal mind. Its action needs to be controlled by the Divine Mind. Remove the leading fear and governing belief of this lower mind, and you remove the cause of any inflammation, as well as the morbid and exciting action of any organ. You also remove, in this way, what are termed organic, or functional difficulties.

We see on the body the images of mind, even as in optics we see painted on the retina the image that becomes visible to the senses.

When a physician names an ailment, describes its symptoms and dangers, he commits an unconscious offence against happiness and health, and makes a sure job for himself, if not a fatal one for his patient.

A lady in the city of Lynn was etherized, and died

in consequence, although her physicians insisted that it would be unsafe to perform the surgical operation without the ether. After the autopsy, her sister testified that the deceased protested against inhaling the ether, and said it would kill her; but she was compelled by her physicians to take it. Her hands were held, and she was forced into submission. The case was brought to trial. The evidence was found to be conclusive; and a verdict was returned that her death was occasioned, not by the ether, but her fear of inhaling it.

Is it skilful or scientific surgery to take no heed of mental conditions, and treat the patient as if she were so much mindless matter, and as if matter were the only factor to be consulted? Had those unscientific surgeons understood metaphysics, they would not have risked such treatment in that woman's state of mind. They would have allayed her fear, or performed the operation without ether. Such ignorance — yea, such cruelty — should arouse thought upon these subjects.

Diplomas no more confer a rightful power to kill people, than does the assassin's steel. The sequel proved that this Lynn lady died from fear, by the action of mortal mind on the body, and not from the disease or the operation.

Give sick people credit for sometimes knowing more than their doctor. Always support their trust in the power of Mind to sustain the body. Never tell the sick they have more courage than strength. Tell them, rather, that their strength is in proportion to their courage. If you make them understand this great truism, there will be no reaction from over-exertion, or on account of excited conditions.

Instruct the sick that they are not helpless victims; but that — if they only know how — they can resist disease and ward it off, just as positively as they can a temptation to sin. This fact of Christian Science should be explained to invalids when they are in a fit mood to receive it, — when they will not array themselves against it, but are ready to become receptive of the new idea. This fact reassures the depressed mind. It will impart a healthy stimulus to the body and regulate the system. It will increase or diminish the action, as the case may require, better than any drug, alterative, or tonic.

Mind is the native stimulus of the body; but mortal belief, taken at its best, is not promotive of health or happiness. Surcharge mind with the explosive gases of fear, or the dread of defeat, and what can you expect but some sudden detonation, cataclysm, or sinking into the belief of death? Tell the sick, that they would meet sickness fearlessly, if they only realized their mental power over every physical action and condition.

"Agree with thine adversary quickly, while thou art in the way with him." Suffer not an illusion of sin or sickness to grow upon the thought. Dismiss it with an abiding conviction that its claims are illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying it that necessity.

Expose the error that would impose penalties for transgressions of the supposed laws of health, — a law of matter opposed to the harmonies of Spirit, without divine authority, and having human sanction only for its approval.

Instead of blind and calm submission to the incipient or advanced stages of disease, rise in rebellion against them. Banish the notion that you can possibly entertain a single intruding fear that cannot be ruled out by the might of Mind, and thus you can prevent its development on the body. No law of God hinders this result. It is wrong to suffer for aught but sin, and God, or Truth, will destroy all other suffering.

Justice is the moral signification of law. Injustice declares the absence of law.

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that Mind can be overworked? Encountering our own limits of mental capacity, we conclude that intellectual labor is carried sufficiently far; but when we remember that Infinite Mind is ever active, and that we cannot wear out or trespass upon spiritual energies, we are able to rest in Truth, refreshed by the utterances of Immortality, opposed to mortality.

Shall our teachers die early because they faithfully perform their tasks? Shall printers and authors have the shortest span of earthly existence, because they occupy the most important posts, and perform the most living functions of society? Shall that man pay the severest penalty who does the most good?

Remembering the facts of eternal existence, — instead of reading disquisitions on the barbarous supposition that death comes in obedience to the law of Life, and that God punishes man for doing good, — we shall not suffer as the result of any labor of love, but grow stronger because of it. It is a law of mortal mind, not matter, that causes all things discordant.

When infringing some supposed law we say there is danger; and this fear causes, of itself, the danger, and consummates the physical results. We shall never suffer from a broken law, except it be a moral or spiritual law. The laws of mortal belief are destroyed by the understanding that man cannot legislate the times, periods, and types of disease, wherewith to kill men. God legislates, but God is not the author of barbarous codes.

Let us dismiss sickness as an outlaw, and abide by the rule of perpetual harmony — God's law. Man's moral right is to annul an unjust sentence, a sentence never inflicted by divine authority.

Every law of matter or the body, supposed to govern man, is rendered null and void by the law of God. If we submit to unjust decrees, in ignorance of our God-given rights, it is the bias of education that enforces this slavery. Be no more willing to suffer the illusion that you are sick, or that some disease is developing in the system, than you are to permit a sinful temptation, on the ground that sin has its necessities.

When the first symptoms of disease appear, dispute the testimony of the senses, by Divine Science. Let your higher sense of justice paralyze the false process of belief, which you name law; and then you will not be cast fettered and helpless into prison, there to linger till you pay the last farthing, the last penalty your belief demands.

When the body is supposed to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind that so speaks. Therefore meet the intimation with a protest.

Mentally contradict every complaint from the body; and hold your ground disputatiously, until the body

yields to your will. If sin is the foundation of sickness, you can master it through Mind.

Remember that if sin remains it brings death. You cannot cure a bodily ailment, a moral law being broken, unless you repent and forsake the sin, and Science readjusts the balance. The only safe course is to take antagonistic grounds against all that is opposed to the health and harmony of mind and body.

If you say "I am sick," you plead guilty. Then your adversary will deliver you to the judge (mortal mind), and the judge will sentence you. Disease has no intelligence to declare itself something, and announce its name. You sentence yourself; or else the sentence comes from your doctor, your friends, your medical books, — from mortal mind in general. Therefore make your own terms with sickness; and be just, if not generous, to yourself.

Meet every adverse circumstance as its master. Observe mind, instead of body, lest aught unfit for development should enter it. Think less of material conditions, and more of the spiritual.

Doctors examine the pulse, tongue, lungs, to learn the condition of matter; when in fact all is Mind, and the body is the substratum of mortal mind, that should respond to a higher mandate.

Nothing is more disheartening than to believe that there is a power opposite to God, or Good, and that He endows this opposing power with strength to be used against Himself, against health, harmony, and Immortality.

Giving discord the lead, a large majority of doctors depress mental energy, which is the only recuperative power. The knowledge that we can accomplish the good

we hope for, stimulates the system to act in the direction that Mind points out. The admission that any bodily condition is beyond the control of Mind disarms man, prevents him from helping himself, and enthrones matter through belief. To those struggling with sickness, such admissions are discouraging, — as much so as the advice to a man who is down in the world, that he should not try to rise above his difficulties.

Will you bid a man let evils overcome him, — assuring him that all misfortunes are from God, against whom mortals should not contend? Will you tell the sick that their condition is hopeless, unless it can be met with a drug? Is a bullet the only refuge from evil chances? Is there no divine permission to conquer evil with Mind?

We should remember that Life is God, and that God is omnipotent. Not understanding Science, the sick will have little faith in it before they feel its beneficent influence. This shows that faith is not their healer.

Recollect, it is not the body, but mortal mind, that reports food as undigested, — that declares the gastric juices, the nervous tissues, and mucous membrane to be out of shape. Matter does not inform you of these derangements, but mind; and this mental testimony can be destroyed only by the better results of the opposite testimony.

Our dietetic speculations admit that food sustains the life of man, and then discuss the certainty that food can kill him.

This false reasoning Jesus rebuked, in his metaphors of the fount and stream, the tree and its fruit, and a kingdom divided against itself. If God institutes hygienic laws, that food shall support human life, He will

not annul these regulations by an opposite law, that food shall be inimical to life.

The materialists contradict their own statements. Their belief is the ancient blunder, that there can be any fraternity between pain and pleasure, good and evil, God and Satan. This belief totters to its falling before the battle-axe of Science.

A case of convulsions, produced by indigestion, came under my observation. In belief the woman had chronic liver-complaint, and was then suffering from abdominal obstruction and bilious colic. I cured her in a few minutes. One instant she said, "I must vomit, or die." The next minute she said, "My food is all gone, and I should like something more to eat."

Contending persistently against error and disease, you destroy them. If mortal mind can remove disease, this proves, on the homœopathic basis, that mortal mind can likewise produce it. *Similia similibus curantur.*

The sick argue on the side of suffering, instead of against it. They admit its reality, whereas they should repel it. They should plead in opposition to the testimony of the diseased senses, and maintain man's immortality and eternal harmony.

The refutation of the testimony of material sense is no difficult task, in view of its falsity. The refutation becomes arduous only on account of the tenacity of belief, the force of education, and the overwhelming weight of opinions on the other side, — all teaching that the body suffers, as if matter could have sensation.

Ignorant of the fact that mental belief produces disease, and all its symptoms, the ordinary physician goes on establishing disease with his own mind. Then he

addresses himself to the work of destroying it by the power of matter. When we remove disease by addressing the mind, and giving no heed to the body, we prove that mortal mind creates the suffering.

The depraved appetite for alcoholic drinks, tobacco, tea, coffee, opium, is destroyed only by the mastery of Mind over body. This normal control is gained through divine strength and understanding. There is no enjoyment in getting drunk, in becoming a fool or an object of loathing; but there is a very sharp remembrance of it, a suffering inconceivably terrible to a man's self-respect. Puffing the obnoxious fumes of tobacco, or chewing a leaf naturally attractive to no animal except a loathsome worm, is self-evident error.

Man's enslavement to the most relentless masters — passion, appetite, or malice — is conquered only by a mighty struggle. Every hour of delay makes the struggle more hopeless. If man is not victorious over them, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving, to the weakness of mortal mind, strength from the immortal and omnipotent Mind, lifting humanity above itself, into purer desires, — even into moral power and good-will to man.

Homœopathic remedies, sometimes not containing a particle of medicine, are known to relieve the symptoms of disease. What works the cure? It is the faith of mortal mind that changes its own self-inflicted sufferings, and produces a new effect upon the body. In like manner, destroy the illusion of pleasure in intoxication, and the desire for strong drink is gone. Appetite resides in mind, not in matter

The pains of sense are less harmful than its pleasures. The belief in material suffering causes mortal mind to retreat from its own error, to flee from body to Spirit, and appeal to divine sources outside of itself.

What I term *chemicalization* is the upheaval produced when Immortal Truth is destroying erroneous and mortal belief. Chemicalization brings sin and sickness to the surface, as in a fermenting fluid, allowing impurities to pass away.

Patients unfamiliar with the cause of this commotion, and ignorant that it is a favorable omen, may be alarmed. If such is the case, explain to them the law of this action. As when an acid and alkali meet and ferment, bringing out a third property, so mental and moral fermentation change the material base of man, giving more spirituality to mortal sense, and causing it to depend less on material evidence. Thus Science, by the alchemy of Spirit, neutralizes disease.

To know that the brain-lobes cannot kill a man, or affect the functions of mind, would prevent the brain from becoming diseased,—though a moral offence is indeed the worst of diseases. One should never hold in mind the image of disease, but efface all its forms and types in thought, both for one's own sake, and for the patient's.

It is mental quackery to make disease a reality, hold it as something seen and felt, and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Such practice fastens disease on the patient, and it will reappear in some other more alarming form.

Relieve the patient's mind of the depressing thought that he has transgressed a material law, and must of necessity pay the penalty. Reassure him with the law of Love. God never punishes man for doing right, for honest labor, or for deeds of kindness, though they expose him to fatigue, cold, heat, contagions. If he incurs the penalty of matter, it is but a law of mortal mind, not an enactment of Wisdom; and man should enter his protest against this supposed law, in order to annul it. Through this action of mind, and its results upon the body, he will prove to himself, by small beginnings, the grand facts of being.

If exposure to a draught of air, while in a state of perspiration, is followed by chills, dry cough, influenza, congestive symptoms in the lungs, or hints of inflammatory rheumatism, your Mind-remedy is safe and sure.

If you are a Christian Scientist, such symptoms will probably not follow from the exposure; but if you believe in laws of matter, and their fatal effects when transgressed, you are not fit to conduct your own case, or to destroy the bad effects of belief. When the fear subsides, and the conviction abides that you have broken no law, neither rheumatism, consumption, nor any other ill, will ever result from exposure to the weather.

This is an established fact in Science, which all the evidence before the senses can never overrule. Sickness, sin, and death must at length quail before the divine rights of Intelligence; and then the power of Mind, over the entire functions and organs of the human system, will be acknowledged.

It is proverbial that Florence Nightingale, and other philanthropists engaged in humane labors, have been

able to undergo, without sinking, fatigues and exposures that ordinary people could not have endured. The explanation lies in the support they derive from divine law, rising above the human. The spiritual demand, quelling the material, supplies energy and endurance that surpasses all other aids, and forestalls the penalty that our beliefs would attach to our best deeds. Let us remember that the eternal law of right exempts man from all penalties but those due to wrong-doing, though it can never annul the law that makes sin its own executioner.

If there is any mystery in Christian healing, it is the mystery that godliness always presents to the ungodly, the mystery arising from ignorance of the laws of eternal and unerring Mind. The chemical changes that go on in mortal mind serve to reconstruct the body.

We must have faith in all the sayings of our Master, though they are not included in the teachings of the schools, and not understood generally by our instructors in morality.

Jesus said (John viii. 52), "If a man keep my saying, he shall never taste of death." That statement is not confined to spiritual Life, but includes both the spiritual and physical. Mortal mind must part with error until it puts off "the old man, with his deeds," and is clothed with immortality.

The body improves under the same Truth that improves the mind. If we are Christians on all moral questions, but are in darkness as to the physical safety which Christianity includes, we shall be more liable to sickness than is the indifferent sinner, because we are more alive to the law, and to the fear of doing wrong.

If man is never to overcome death, why do the Scriptures say, "The last enemy that shall be destroyed is death"? The tenor of the Word shows that we shall obtain the victory over death in proportion as we overcome sin. The difficulty lies in our ignorance of what sin is. I account it sinful and idolatrous to have more faith in drugs, diet, air, exercise, cleanliness, than in God, Truth, and Love, to keep the body harmonious, and make man undying. The Immortal Mind, governing all, must be acknowledged in the physical realm, so called.

The great spiritual fact must be brought out, that man *is*, not *shall be*, immortal. We must begin with the more simple demonstrations, and the sooner we begin the better. When walking we are guided by the eye. We look before our steps; and we look beyond a single step, if we are wise.

I find the path less wearisome when I have the high goal always before my thoughts, than when I count my bleeding footsteps in reaching that goal. If the destination is desirable, the vision speeds our footsteps. The outlook makes us young instead of old, and rests instead of wearying us.

If the belief in death were obliterated, and the understanding could obtain that we live on without death, this would be a Tree of Life, known by its fruits. We should renew our energies and endeavors, and see the folly of hypocrisy, while learning the necessity of working out our own salvation.

When we learn that sickness cannot kill us, and that we are not saved from sin or sickness by death, the thought will quicken us. It will master our fear of the grave, and tend to destroy "the ills that flesh is heir to."

The relinquishment of all faith in death, and the fear of its sting, would raise the standard of health and morals far beyond its present elevation, and would enable us to hold the banner of Christianity aloft with unflinching faith in Life eternal. Sin brought death, and death will disappear with sin. Man is immortal; and the body cannot die, because it has no life of its own. The illusions named death, sickness, and sin are all that can be destroyed.

I have healed hopeless disease, and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life; and this Life must be brought to light by the understanding that there is no death, as well as by other graces of the Spirit.

Charles Follen has beautifully phrased this thought: —

A breath transports me to the realms of day.

Our faith should lengthen its borders and strengthen its base, by resting on Spirit instead of matter. When mortal mind gives up its belief in death, it will advance more rapidly towards God, Life, and Love. Belief in sickness and death shuts out a true sense of Life and heaven from our experiences, as certainly as a belief in sin. When will mortals wake to this great fact of Science?

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. The sting of death is sin, and the strength of sin is the law," — the law of mortal belief, at war with the immortal facts of Life; even the

spiritual law that says to the grave, "Where is thy victory?"

What if the lungs are ulcerated? God is more to a man than his lungs; and the less matter we have, the more immortality we possess. Spirit constructs a better body, when it has conquered our fears of matter.

Every trial of our faith in God makes us stronger. The more difficult seems the material condition that is to be overcome by Spirit, the stronger should be our faith and the purer our love. The apostle says, "There is no fear in Love, but perfect Love casteth out fear. . . . He that feareth is not made perfect in Love."

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal, when he learns that lungs never sustained Life, and can never destroy God who is our Life. When this is understood, man will be more Godlike.

When you have more faith in Truth than you have in error, — because you understand it, — more faith in Spirit than in matter, more faith in God than in the doctor, then no material condition can prevent Truth from healing the sick and destroying error.

Change your material belief by your spiritual, and understanding and Spirit will form you anew. You will never fear again, — except to offend God, — and will never believe that lungs, or any portion of the body, can destroy Life.

The evidence of man's immortality will become more apparent, as mortal trusts are given up, and the immortal facts of being are admitted. What I have stated is proved by my own recovery, and the recovery of many others, upon the sole basis of Christian Science.

For the benefit of the reader let me quote from Dr. Benjamin Rush, the famous Philadelphia teacher of medical practice: —

It is impossible to calculate the mischief which Hippocrates has done by first marking Nature with his name, and afterward letting her loose upon sick people.

Dr. Benjamin Waterhouse, professor in Harvard University, declares himself "sick of learned quackery."

Dr. James Johnson, "surgeon-extraordinary to the King," says: —

I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality.

Dr. Mason Good, a learned professor in London, said: —

The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine combined.

We are indebted to the faithful sketches and apt remonstrance of R. K. Noyes, M. D., in his History of Medicine, for this plain speaking: —

A drug or substance can never be called a healer of disease. There is no reason, justice, or necessity in the use of drugs in diseases. I believe that this profession, this art, this misnamed knowledge of medicine, is none other than a practice of fundamentally fallacious principles, impotent for good, morally wrong, and bodily hurtful.

My experience has proven to me the fallacy of the medical art, — that its theory is pernicious, and that the way out of it is the only commendable part of it.

Like Jesus, we should speak to disease as one having authority over it, leaving Soul to master the false evidences of the senses, and assert its claims over mortality and sickness. The same Principle cures both sin and sickness. When Christianity overcomes *Materia medica*, and replaces faith in drugs with faith in God, sickness will disappear.

Sin will submit to Science when, in place of creeds and professions, the Divine Principle of Being is demonstrated. Life is the law of Soul, and Soul is never without its representative. Man's individuality can no more die than Soul, for both are immortal. If we believe in death now, we must disbelieve it the next moment; and this disbelief must continue until we learn that Truth cannot die, and that there is no Truth to death.

If it be a fact that man lives, this truth can never change to its opposite, that he dies. Explain to the sick the power that illusion exercises over their bodies. Give them divine and wholesome understanding, wherewith to fight against their fears, and so efface the images of disease from mortal mind.

The Scriptures plainly declare the baneful influence of mortal mind on the body. Even our Master felt it. In certain localities he did not many mighty works, "because of their unbelief."

The contest for the recovery of the sick goes on between minds, not between bodies. The victory will be on the doctor's side, only as he subdues the beliefs in disease, through whatever method he may adopt, — whether it be

faith in drugs, in hygiene, in prayer, or in some minor curative.

There are really but two modes of practice; one is quackery, the other is Science. To heal the sick we must be familiar with the great verities of being. Mind is immortal. Therefore its embodiment is immortal; and this embodiment is no more material in our waking hours, than it is when it acts, walks, sees, hears, enjoys, or suffers in a dream.

There is no mortal mind out of which to make a mortal body, built from the illusions of sickness, sin, and death. There is but One Mind, the unerring and immortal; and this One contains no mortal opinions. Sin, sickness, and death are beliefs, misnamed mind. All that is real, good, or eternal is included in Immortal Mind.

To be made whole, we have only to forsake the mortal sense of things, turn from the lie of belief to Truth, and gain the facts of being from Immortal Mind.

Neither in Science nor Christianity can we believe in the reality and power of both Truth and error, and hope to succeed with either. Error is not self-sustaining. Its false supports fail, one after another.

According both to medical testimony and individual experience, a drug soon loses its supposed power, and can do no more for the patient. Hygienic treatment loses its efficacy. Quackery at length fails to inspire the credulity of the sick, and then they cease to improve. These lessons are useful. They should naturally and gently change our basis from sense to Science, from error to Truth.

The Bible contains recipes for all healing. "The leaves of the tree were for the healing of the nations."

Sin and sickness are both healed on the same Principle. There is but one God, one Principle, equal to every necessity and emergency, offering full salvation from sin, sickness, and death.

"Agree to disagree" with approaching symptoms of chronic or acute disease, whether cancer, consumption, or small-pox. Meet the incipient stage of disease with such powerful eloquence as a congressman would employ, to defeat the passage of an inhuman law. Rise, in the conscious strength of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit. Blot out the images of mortal thought, its beliefs, sickness, and sin. Then, when thou art delivered to the judgment of Truth, it shall say, "Well done!"

Any supposed information, coming from the body or inert matter, as if they were intelligent, is an illusion of mortal mind, — one of its dreams. Realize that the evidence of the senses is not to be accepted in the case of sickness, any more than it is in the case of sin.

The Apostle John testified to the divine basis of Christian Science, when the boiling oil failed to destroy his body. Idolaters, believing in more than one Mind, had "gods many," and thought they could kill the body with matter, independently of Mind.

No man is healed in sin, or by it, any more than he is morally saved in or by sin. To be every whit whole, he must be better spiritually, as well as physically.

Lust, hatred, and dishonesty make a man sick; and neither medicine nor mind can physically help him, unless they make him better morally, and so deliver him from the destroyers. Body and mind are one. The heat of hatred, inflaming brutal propensities, the indulgence of

evil motives and aims, will make any man (who is above the very lowest type of manhood) a hopeless sufferer. They consume the body with the fires of hell.

Christian Science commands man to master these propensities, — to hold hatred in abeyance, conquer revenge with charity, and overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver thee to the judge (the decisions of Truth against error), the judge will deliver thee to the officer (justice), and the law's sentence will be executed upon mind and body. Both will be manacled until the last farthing is paid, — until you have balanced your account with God. "Whatsoever a man soweth, that shall he also reap." This is sin's necessity, — to destroy itself, and so yield to the government of God, wherein is no power to sin.

Unremitting toil, deprivations, exposures, — and every untoward condition that is without sin, — can be relieved without suffering. Whatever it is your duty to do, can be done without harm to yourself. If you sprain the muscles or wound the flesh, your remedy is at hand. Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed.

Be firm in your understanding that Mind governs the body. Have no foolish fears that matter governs, and can ache, swell, and be inflamed from a law of its own; when it is self-evident that matter can have no pain or inflammation. Your body is as material as the trunk of a tree that you gash, or the electric wire that you stretch, and it would suffer no more from tension or wounds than they do, were it not for mortal mind.

If you believe in inflamed and weak nerves, you are liable to an attack from that source. You will call it Neuralgia, but I call it Illusion. If you believe that consumption is hereditary in your family, or may be induced by severe colds, you are liable to the development of that belief, in the form of what is termed pulmonary disease. If you believe a climate or atmosphere to be unhealthy, it will be so to you. Your fears will master you, whichever direction they take.

Reverse the case. Stand porter at the door of thought. Admitting only such conclusions as you wish realized in bodily results, you may control yourself harmoniously.

When the condition is present that you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office as porter, shutting out these unwelcome guests. Exercise the mind's authority over the body, and protest against entertaining aught that you would exclude. Nothing can affect your body to the issues of pain or pleasure, unless the mind fears it, and — like a frightened watchman forsaking his post — admits the intruder, fearing itself not strong enough to guard the entrance.

Body is mind, and subject to its control. It seems to be self-acting matter, only because this mortal mind is ignorant of itself and its own action, and of their results upon the body, — ignorant that the predisposing, remote, and exciting occasion of all bad effects, supposed to arise from climate or accident, is a law of mortal belief, not of matter. In proportion as this law is mentally disregarded, the body will be free from its penalties. The only physician you should venture to employ is a Christian Scientist, — or else a skilful physician, so

advanced that he is disgusted with the "science of guessing."

When treating the sick, first make your mental plea in behalf of harmony, — that health is the everlasting fact, and sickness the opposite falsity. Then realize the absence of disease, since Science denies its presence, and the senses will say Amen! Stick to the Truth of Being, in contradistinction to the error that Life, Substance, or Intelligence can be in matter. Plead with an honest conviction of Truth, and a clear perception of the unchanging, unerring, and certain effect of Science. Then, if your morals are half equal to the virtue of your plea, you will heal the sick.

Explain audibly to your patient (as soon as he can bear it) the utter control that Mind holds over the body. Show him how mortal mind induces disease by certain fears and false conclusions, and how Mind can cure by opposite thoughts. Give him an underlying understanding to support him, and shield him against the baneful effects of his own beliefs. Show him that the conquest over sickness, as well as over sin, depends on mentally destroying the effects of error.

To decide quickly as to the proper treatment of error, — whether it be manifested in forms of sickness, sin, or death, — is the first step towards destroying it. Our Master treated it through Mind. He never enjoined obedience to "the laws of nature," if by that is meant "the laws of matter," nor did he use drugs. There is a law of Mind applied to healing. That law belongs to God; and it should be heeded and practised in the way our Master taught, — namely, through Mind instead of matter.

Disease has no intelligence. You sentence yourself to suffer unwittingly. The apprehension of this will enable you to commute this self-sentence, and meet every circumstance as its master, — watching your belief instead of your body.

Think less of so-called material laws, and you will sooner learn man's God-given dominion. You must understand your way out of beliefs and difficulties, or you will never believe that you are out of the woods. The harmony and immortality of man will never be reached without the understanding that Mind is not in matter.

Fear, and its effects on the body, are involuntary. The fear of disease and the love of sin are the springs of man's enslavement. Error is a coward before Truth. Death is but another phase of the dream that life is structural. We must hold forever the consciousness of existence, and sooner or later must scientifically master the errors of sense.

Because mortal mind acts unconsciously, as well as consciously, the sick say, "How can mind have caused a disease that I never thought of, and knew nothing about until it appeared on my body?"

I have answered this question in my explanation of disease as originating in the unconscious mortal mind, or in the body which this mind calls matter. This mortal blindness, and its sharp consequences, show our need of metaphysics. We should study Mind, if we would reach the understanding of Soul and destroy the errors of sense.

To prevent or cure scrofula, and other so-called hereditary diseases, you must destroy the fear and the belief in these ills, and in the possibility of their transmission.

This task becomes easy, as you understand that every disease is a belief, and has no character or type, except what mortal mind assigns to it.

Eradicate the image of disease in the unconscious thought, before it has taken tangible shape in conscious thought, *alias* the body, and you prevent its heredity. Unconscious mind, or matter, cannot dictate terms to conscious mind; or say, "I am sick." The belief that the unconscious substratum of mortal mind, termed the body, suffers and reports disease, independently of this conscious mind, is the error that prevents mortal man from knowing how to govern his body.

Nothing can interfere with the harmony of being, or end the existence of man. He is the same after as before a bone is broken, or the body guillotined. Man is perfect and immortal; and the mortal and imperfect, that we call *man*, is a poor counterfeit, to be laid aside for the pure coin. This mortal is put away, and the reality of being is attained, no faster than we realize the immortality of man, and seek a higher model for one's self.

Accidents are unknown to God, or Immortal Mind; and we must leave the mortal basis of belief, and unite with the One Mind, in order to change this notion of chance to a sense of God's unerring direction, and bring out harmony.

"Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." A denial of Truth is fatal to Science. A just acknowledgment of Truth, and what it has done for us, is an effectual help. If pride, superstition, or envy prevents the honest recognition and admission of benefits received, this will be a

barrier to the recovery of the sick and the success of the student. Casting aside moral honesty, for the mistaken policy of dishonesty, betrays an ignorance of Christian Science, that must unfit one to heal or to teach. If a disciple repeats the rules like a parrot, this shows that he has not understood them. He has gained no knowledge for himself, and will not always be able to stand on another's wisdom and experience.

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement.

Christian Science is always the most skilful surgeon, but surgery is the branch of its healing that will be last demonstrated. However, it is but just to say that I have already in my possession well-authenticated records of the cure, by mental surgery alone, of dislocated hip-joints and spinal vertebræ.

The time approaches when mortal mind will forsake its personal, structural, and material basis, sufficiently for the Immortal Mind and its formations to be apprehended, in a realm where material thought interferes not with the spiritual facts of man, whose form is indestructible and eternal. Then it will be found that Mind constructs the body, and with its own materials. Hence no breakage or dislocation can occur. We say that accidents, injuries, and disease kill man; but that is not true. The life of the body is Mind. The body manifests only what mind admits, whether it be a broken bone, disease, or sin.

When Jesus declares that the light of the body is the eye, he certainly means that light depends upon Mind, not upon the complex humors, lenses, muscles, the iris and pupil, constituting the visual organism.

Fevers are fears of various types. The quickened pulse, coated tongue, febrile heat, dry skin, pain in head and limbs, are pictures of mortal mind depicted on the body. The images, held in the unconscious mind, frighten conscious thought. The fever-picture drawn by millions of mortals, and depicted on the body through the transfer of thought from one mortal mind to another, rests at length on some individual mind, and becomes a belief of fear that ends in a belief of death, to be finally conquered by Life. Truth is always the victor. Sickness and sin fall by their own weight. Truth is the rock of ages, the headstone of the corner, and "upon whomsoever this stone shall fall, it shall grind him to powder."

To prevent a fever, or to cure it mentally, let Spirit destroy this dream of sense. If you wish to heal by argument, find the type of the ailment, get its name, and array your mental plea against the physical. Argue with the patient (mentally, not audibly) that he has no fever, and conform the argument to the evidence.

If the body is material, it cannot, for that very reason, suffer with a fever. If the body is mental, or governed by mind, it will manifest only what mind impresses upon it. Therefore the efficient remedy is to destroy the patient's unfortunate belief, by arguing the opposite facts of harmonious being, — representing man as healthful instead of diseased; and showing it impossible for matter to suffer, to feel pain or heat, to be thirsty or sick. Paralyze fear, and you end the fever.

Mind is the master of the senses, and can conquer sickness, just as it conquers sin. Exercise this authority. Take possession of your body, and govern its feelings as well as its actions.

Rise in the strength of Spirit, to resist all that is unlike God. He has made man capable of this, and nothing can vitiate the ability and power divinely bestowed.

Plead the case in Science and for Truth. You may vary the arguments, to meet the peculiar or general symptoms of the case you treat; but "be thoroughly persuaded in your own mind," and you will finally be the winner.

It must be clear to you that sickness is no more the reality of being than sin is. This mortal dream of sickness, sin, and death should cease through Science. Then one disease would be as readily destroyed as another.

It is easier to cure the most malignant disease than it is to cure sin. I have raised up the dying, partly because they were willing to be restored; while I have struggled long, and perhaps in vain, to lift a student out of a chronic sin. The sick recover more rapidly from disease under metaphysical treatment, than the sinner from his sin. Healing is easier than teaching, if the teaching is faithfully done.

Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method, and are inseparable in Truth. When helped metaphysically the sick should never deny their improvement, or impute it to some material cause.

The ordinary practitioner, examining bodily symptoms, telling the patient he is sick, and treating the case according to his diagnosis, would by this course induce that very disease, even if it were not already determined

by mortal mind. The physician "agrees with his adversary quickly," but upon different terms from the metaphysician; for the matter-physician agrees with the disease, while the metaphysician agrees only with health, and bids defiance to disease.

Wiser than his persecutors, Jesus said, "If I by Beelzebub cast out devils, by whom do your children cast them out?" He introduced this comparison because the people acknowledged his power. As it is written, "The common people heard him gladly."

Again our Master asked, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" In other words, How can I heal the body, without beginning with the mind that controls it? When disease is once destroyed in mind, its fear is gone, and therefore it is thoroughly cured. Men obtain harmony only as they forsake discord, acknowledge the supremacy of Mind, and abandon their material beliefs. Mortal belief is "the strong man," that must be held in subjection before its influence upon health and morals can be touched. This belief conquered, we can despoil "the strong man's goods," namely, diseases and illusions.

Deplorable cases of overmastering passion show the necessity of giving the higher faculties absolute control over the lower. The animate stratum of mortal mind should govern the inanimate or germinating material substratum.

Mankind must improve through generation. The necessity for uplifting the race is father to the fact that Mind can do it; for we can impart purity instead of impurity, beauty instead of deformity, and health instead of sickness.

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, said to me : —

I should have died, but for the glorious Principle you teach, — supporting the power of Mind over the body, and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. The mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science.

Admitting the common hypothesis, that food is requisite to sustain human life, there follows the necessity for another admission, in the opposite direction, — namely, that food has power to destroy life, through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health-theories. They are self-contradictory and self-destructive, — "a kingdom divided against itself, that is brought to desolation." If food preserves life, it cannot destroy it.

The truth is, food does not affect the life of man ; and this becomes self-evident, when we learn that God is our only Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality ; but it would be foolish to venture beyond our present understanding, foolish to stop eating, until we gain more goodness, and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat.

We cannot deny that Life is self-sustained ; and we should never deny the everlasting harmony of Soul, simply because, to the senses, there is seeming discord.

It is our ignorance of God, the Divine Principle, that produces the apparent discord; and the right understanding of Him restores harmony.

A blundering despatch, mistakenly announcing the death of your friend, occasions the same grief that his real death would bring. You think your anguish is occasioned by your loss. Another despatch, correcting the mistake, heals that grief, and you learn that your suffering was merely the result of your belief. Thus it is with all sorrow, sickness, and death. You learn at length that there is no cause to grieve, and Divine Wisdom is then understood. Belief, not Truth, produces all the suffering on earth.

If a Scientist had said, while you were laboring under the influence of this belief, "Your sorrow is without cause," you would not have understood him, although the correctness of the assertion might be afterwards proven to you. So when our friends really depart, and we lament, that lamentation is needless and causeless. We shall know this to be true, when we grow into the understanding of Life.

You say, "*I* have burned my finger." This is an exact statement, more exact than you suppose, for mortal mind, and not matter, burns it. Holy inspiration has created states of mind that nullify the action of the flames, as in the case of the three Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion.

All disease arises, like other mental conditions, from association, and from connection with the thoughts of others. It being a law of mortal mind that certain diseases should be contagious, this law obtains credit

through association, — calling up the fear that creates the image of disease, and its consequent manifestation on the body.

This fact in metaphysics is illustrated by the following incident. A gentleman was made to believe that he occupied a bed where a cholera patient had died. Immediately the symptoms of this disease appeared in the gentleman, and he died. The fact was, that he had not caught the cholera by material contact, because no such patient had been in that bed.

If a child is exposed to contagion or infection, the mother is frightened, and says, "My child will be sick." The law of mortal mind, and her own fears, govern her child, more than the child governs itself, and produce the very results which might have been prevented through the opposite understanding. Then it is believed that the exposure to the contagion wrought the mischief.

You say or think, because you have partaken of salt fish, that you must be thirsty, and you are thirsty accordingly; while the opposite belief would have produced the opposite result.

Note this: belief can only bring on disease; it can never remove it. You say you have not slept sufficiently, or have overeaten. You are a law unto yourself. Saying this, and believing it, you will suffer in proportion to your belief and fear. But your sufferings are not the penalty for having broken a material law; for it was a law of mortal mind that you disobeyed.

The remote cause of all disease is a diseased belief, — a conviction of the necessity and power of ill-health, and a fancy that the mind is helpless to defend the body, and wholly incompetent to control it. Without the

mortal mind, any circumstance is of itself powerless to produce suffering. It is the latent belief in disease, and the fear of it, that associate sickness with a certain circumstance, and cause the two to appear conjoined, even as poetry and music are reproduced as one in human memory.

Not perceiving the vital points of metaphysics, not seeing how mortal mind affects the body, — acting beneficially or injuriously on health, as well as on the morals and the happiness of mortals, — we are misled in our methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless.

Suffering is no less a mental condition than enjoyment. You cause bodily sufferings, and increase them, by admitting their reality and continuance, as directly as you enhance your joys by believing them to be real and continuous. When an accident happens you think, or exclaim, "I am hurt!" Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real.

Now reverse the process. Declare you are not hurt, and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your fidelity to Christian Science, and to your disbelief in physics. Such a fact illustrates and demonstrates our theories.

That mother is not a Christian Scientist, and her affections need better aids, who says to her child: "You look sick," or "You look tired;" "You need rest," or "You need medicine."

Such a mother runs to her little one, who has hurt her face by falling on the carpet, and says, moaning more

childishly than her child, "Mamma knows you are hurt." The more successful treatment is to say, "Oh nonsense [*no*-sense material], you 're not hurt; you only think you are." Presently the child forgets all about the accident, and is at play again.

Drugs, cataplasms, and whiskey are shocking substitutes for the dignity and potency of Mind, and its divine power to heal. It is pitiful to lead men into temptation through the byways of physiology and *Materia medica.* To victimize the race with intoxicating prescriptions for the sick — until mortal mind acquires an educated appetite for strong drinks, and men and women are made loathsome sots — is not only unchristian, but inhuman.

The physical affirmation of disease should always be met with the mental negation. Whatever the mind desires to produce on the body it should express mentally, and hold fast to this ideal.

If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest against the opposite belief. Discard all notions about lungs, tubercles, or hereditary consumption, arising from any circumstance, and you will find that Mind, self-consciously assured of its power, can steer the body into health or sickness, as directly as it can forbid the feet to walk or impel the hands to steal.

Through fear the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden shock from fear or grief has caused instantaneous death. Because fear originates in the unconscious mortal mind, it produces disease or death involuntarily. I never knew a patient who did not recover when the fear of the disease

was gone. The conscious mortal mind is superior to its unconscious substratum, and the stronger never yields to the weaker except through fear or choice.

If mortal mind is its own enemy, and works against itself, it does little in the right direction and much in the wrong. Cherishing evil passions and malicious purposes, this mind is not a healer, but engenders disease and death.

I would sooner be exposed to every plague on earth, than endure the cumulative effects of guilty conscience. The abiding consciousness of wrong-doing tends to destroy the ability to do right. If sin is not repented of, and is not lessening, it is hastening on to physical and moral self-destruction. We are conquered by the moral punishments we incur, and by the ills we dread.

Disease is a fear expressed, not so much by the lips, as in the functions of the body. Mitigate the fear, and you relieve the oppressed organ; and the inflammation, decomposition, or deposit will abate. Destroy the fear, and the disabled organ will resume its healthy functions.

Consumptive patients always show great hopefulness and courage, even when in hopeless danger. This state of mind is anomalous, except to the expert in Christian Science. The mental state, being unconscious, is not understood. It is a stage of fear so excessive that it amounts to fortitude. The belief in consumption presents to mortal thought an image more terrifying than any other disease. The patient turns involuntarily from contemplating it; but, though unacknowledged, the latent fear remains strongly in mind.

Just so it is with the greatest crime. It is the most subtle, and does its work almost unperceived. The most

fatal disease comes from the most hidden, undefined, and insidious belief.

Ignorance of the cause or approach of disease is no argument against its mental origin. You confess to ignorance of the future, and incapacity to preserve your own life, and this belief only precipitates the danger. Such a state of mind induces fear. It is like walking in darkness, on the edge of a precipice. You cannot forget the danger. The fear is present, and your steps are less firm because of the peril.

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his Heavenly Father, the omnipotent Mind, who gives him strength to defend himself not only from temptation, but from bodily suffering.

A patient thoroughly booked in medical theories has less sense of the divine power, and is more difficult to heal through Mind, than an aboriginal Indian who never bowed the knee to the Baal of civilization.

The Christian martyrs were prophets of Christian Science. Through the uplifting and consecrating power of Divine Truth they obtained a victory over the senses, a victory that Science alone can explain. Stolidity is an opposite state of mortal mind, and suffers less, because it knows less, of material law.

If Mind is the only actor, how can mechanism be automatic? Mortal mind constructs a machine, manages it, and then calls it material. A mill at work, or the action of a water-wheel, are effects. Their primary cause is mortal mind. Without this mind the body is devoid of action, and this deadness shows where the life was, — in the cause, not the effect.

Mortal mind sends its despatches over the body, but it is both telegraph-office and wire. Nerves are unable to talk, and matter can return no answer to mind.

When the blood rushes through the veins, or languidly creeps along its frozen channels, we call this condition disease. This is a misconception. Fear is producing the propulsion or the languor; and we prove this to be so when the fear is destroyed, and the circulation returns to that standard which mortal mind has decided upon as essential for health.

Anodynes, counter-irritants, and depletion never reduce inflammation, as will the Truth of Being, whispered into the thoughtful ear. If Christian Healing is abused by a mere smattering of Science, it becomes a shocking bore. It starts a petty cross-fire over every cripple and invalid, sending into him the cold bullet, "Nothing ails you," instead of cheerfully effecting a cure.

The question is, which is first, mind or pain? If pain is first, what feels it? If mind is first, then mind makes the pain. You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain,— inflammation and swelling; and you call this belief a boil.

Heat and cold are products of fear. The body, bereft of mortal mind, at first cools; and afterwards it is resolved into its primitive mortal elements, — dies, as men say. Fear produces animal heat, and expels it through other beliefs, that either cause the abandonment of fear, or increase it to the point of self-destruction and death. Sin is fear, and must produce (in belief) inflammation and death. Heat would pass from the body as painlessly

as gas when it evaporates, but for the belief that inflammation and pain must accompany it.

Chills and fever are often the form in which fear manifests itself. Change the mental state, and the chills and fever disappear. Even a mesmerist can prove this, but a Christian Scientist can never prove it in the same way. The mesmerist scares his subject into quaking, though the victim knows not what is frightening him. The Scientist removes the terror, stops the shaking, and is incapable of producing the fear. Truth punishes sin, but cannot produce either sin or sickness.

The patient may tell you that he has a humor in the blood, a scrofulous diathesis. His parents have believed that before him, or some of his progenitors farther back. Now mortal mind, not matter, forms that conclusion and its results. You will have humors just as long as you believe them to be either safety-valves, or mentally ineradicable.

A corrupt mind is manifested in a corrupt body. Lust, malice, and all sorts of evil, are diseased beliefs, and you can only destroy them by destroying the wicked motives which produced them. If the evil has ended in the conscious mortal mind, while its effects still remain on the unconscious, you can remove this disorder only as God's law is fulfilled, when punishment has cancelled the crime.

Fear, whether it arise from ignorance or malice, is the whole of disease. You can cure the fear that is occasioned by ignorance; but you cannot remove the fearful effects produced by sin, so long as sinful motives or desires remain.

A mental state of self-condemnation and guilt, or a faltering and doubting trust in Truth, are unsuitable

conditions for healing the sick. Such mental states indicate weakness, instead of strength. Hence the necessity of being right yourself, in order to teach this Science of Healing. You must utilize the might of Mind, and its moral power, in order to walk over the waves of error, and support your claims by demonstration. If lost yourself in the belief and fear of disease, and ignorant of the mental remedy, you fail to use the energies of Mind in your own behalf, you can exercise little or no power for others' help. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

Men in business have found Christian Science important to enhance their physical and mental powers, to enlarge their perception of character, to give them acuteness and comprehensiveness, and an ability to go beyond their ordinary business capacity. The mind, imbued with this Science, becomes more elastic, is capable of greater endurance, and requires less repose.

The Science of Being develops the latent capacities and possibilities of man. It extends the atmosphere of thought, giving mortals access to broader and higher circles. A confined odor is not as beneficent as the escaped fragrance.

Give up the belief that Mind is compressed within the skull, and that matter is the limit of humanity, and you will quickly become more manly or womanly, understanding yourselves and your Maker better than before.

Man is never sick; for Mind is not sick, and matter cannot be. Illusion is both the tempter and the tempted, the sin and the sinner, the disease and its cause, death and the dying. It is well to be cheerful in sickness; to

be hopeful is still better; but to understand that sickness is a delusion, and that Truth can destroy it, is best of all, for it is the universal and perfect remedy.

We say that one mortal mind can influence another, and thereby affect the body; but we rarely remember that we govern our own bodies. The mesmerizer produces pain by making his subject believe that he feels it. Here pain is proven to be a belief without an adequate cause. That social curse, the mesmerist, by making his victims believe they cannot move a limb, renders it impossible for them to do so until their belief or understanding masters his.

So the sick, through belief, have induced stiff joints and cramped muscles. The only difference between voluntary and involuntary mesmerism is, that one is done consciously and the other unconsciously.

In the one case it is understood that the deformity or disease is a mental illusion; while in the other it is insisted that the misfortune is a material effect. Mortal mind is employed to remove the illusion in one case; but matter is appealed to in the other. Really, both have their origin in mortal mind, and are produced by it; and they should be healed by Immortal Mind.

Faith in time and medicine will soothe fear and change belief. Faith even removes bodily ailments for a season; or else it changes those ills into new and more difficult forms of disease, until at length the Science of Mind comes to the rescue, and we comprehend the mystery.

"But," says one, "no man can mesmerize me." That is a mistake. Mortal man is a belief, and not the Truth of Being. The boaster is constantly producing on himself the results of belief; and he will continue to do so,

until this belief is deprived of its imaginary powers by Truth, which sweeps away the gossamer web of mortal illusion. The most self-reliant state is one of rectitude and understanding, and this is best adapted to heal the sick.

Expose the body to certain temperatures, and illusion says that it takes a cold and has catarrh; but no such result occurs without mind to demand it and produce it.

The corpse, deserted by thought, is cold and decays, but it never suffers. The body of Mind is subject to Mind. Mortal mind says, "My body is dying — disappearing." To others this body has not disappeared. They will bury it, and believe that the body will decompose into dust. But this is not so to the dying belief. Mortals waken from the dream of death, with healthy bodies, not seen by those who think they have buried the body, — and that Mind and body are one.

While belief is declaring that certain states of the atmosphere produce catarrh, fever, rheumatism, or consumption, those effects will follow, — not because of the climate, but on account of the belief. I have healed diseases in too many instances, through the action of Truth on the mind, and its corresponding effects on the body, not to know that what I say is true.

Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them with Christian Science, and prove that they can be healthy in all climates, when their fear of climate is driven out.

The material body, that you call *me*, is mortal; and, being mortal, is quite as material in its beliefs as the body that has originated in material sense, and been

developed according to it. This materialism of parent and child is in mortal mind, as the dead body proves; for that body, when the law of this mind has doomed it to decay, is no longer thy parent.

The Science of Being unveils the errors of sense; and spiritual perception, aided by Science, is able to reach Truth. Then error disappears. Sin, sickness, and death will abate, and seem less real, as we approach that Utopian period, and then we shall no more fall into sickness than into sin. The moral man has no fear of committing a murder. He being too strong for such a temptation, it never presents itself.

The Christian Scientist goes on to conquer sin, sickness, and death; and he will overcome them in proportion as he is conscious of their powerlessness, and of the might of divine power. Sickness, to him, is no less a temptation than sin is, and he heals them both by understanding God's power over them. He knows they are errors of belief, that Truth can and will destroy.

Resist the devil — error, of whatever sort — and it will flee from you. Error is opposed to Life. We can and shall ultimately so rise as to avail ourselves of the supremacy of Truth over error, Life over death, and Good over evil, in every direction; and this will go on until we no more fear that we shall be sick and die, than that we shall steal, murder, or commit suicide. Sickness, as well as sin, involves weakness, temptation, and fall, — a loss of that control over the body which the apostle declared to be "our reasonable service."

Let the slave of wrong desire learn the lessons of Science, and he will get the better of that desire, and ascend a degree in the scale of health, happiness, and Life.

Heed not the images forever thronging
From out the foregone life thou liv'st no more.
Faint-hearted mariner! still art thou longing
For the dim line of the receding shore?

The pallid invalid, whom you declare to be wasting away with consumption of the blood, should be told that blood never gave Life and can never take it away; that there is more life and immortality in one good motive and act, than in all the blood that ever flowed through mortal veins, stimulating a personal sense of material life.

Let the despairing invalid, inspecting the hue of her blood on a cambric handkerchief, think of the experiment of those Oxford students, who caused the death of a felon, through the belief that he was bleeding to death, when not a drop of blood had been shed. Then let her learn the opposite principle of Life, as taught in Christian Science, and she will understand that she is not dying on account of the state of her blood, but suffering from her belief that blood is destroying her life. The fact is, that the so-called vital current does not affect her health, but her fear produces the results she dreads.

The belief that Life is contingent on matter must be met and mastered by Science, before Life can be understood and its harmony obtained. Christian healing has this advantage over other methods, — that it is Truth controlling error, and by it man goes up higher. Other methods are embodiments of error opposing error, and represent an increasing warfare of matter with matter.

Disquisitions on disease have a mental effect similar to that produced by telling ghost-stories in the dark. Noth-

ing is understood of material existence. Mortals are here without their consent, to be removed as involuntarily, not knowing why or when. As children look everywhere for the imaginary ghost, so sick humanity sees danger in every direction, and looks for relief in all ways except the right one. Darkness induces fear. The adult no more comprehends his own being than does the child; and he must be taken out of his darkness before he can get rid of the illusive sufferings that throng it.

That Life is not contingent on bodily conditions is proven, when we see that Life and man survive this body. Spiritually we cannot discern either sin, sickness, or death; and they disappear in the ratio of our spiritual growth. Sickness is not imaginary. It is more than fancy, for it is a solid conviction.

An animal may infuriate another by looking him in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes him to retreat in terror. This latter occurrence represents the power of Truth over error, — the might of Intelligence exercised over mortal fears, to destroy them; whereas the hygienic drilling and drugging, adopted to cure disease, are represented by the two beasts who quarrel on an intensely material basis, into which mind scarcely enters.

The sick are more deplorably lost than the sinner, if the sick cannot rely on God for help, and the sinner can.

The movement-cure — pinching and pounding the poor body, to make it sensibly well, when it ought to be insensibly so — is another medical mistake, resulting from the usual notion that health depends on inert matter,

instead of on Mind. Can matter, or what is termed matter, act without Mind?

You say that certain material combinations produce disease; but if the material body causes disease, can matter cure what itself causes? Mortal mind prescribes the drug and administers it. Mortal mind plans the exercise, and puts the body through certain motions. No gastric gas accumulates, not a secretion or combination can operate, apart from the action of mortal thought.

Anatomy describes muscular action as produced by mind in one instance, and not in another. Such fallacies beset every material theory. One statement contradicts another.

The motion of the arm is no more dependent upon the direction of mortal mind, than are the action and secretions of the liver. When this mind quits the body, the liver becomes no more torpid than the hand; both are dead.

Anatomy finds a necessity for nerves, to convey the mandate of mind to muscle, and cause action; but what does anatomy say when the cords contract and become immovable? Has mortal mind ceased speaking to them; or can muscles, bones, blood, and nerves rebel against mind in one instance, and not in another, and become cramped despite the mental protest?

Does disease dispute the empire of Mind, dethrone it, and take the government into its own hands? Is sickness an aggressive, self-constituted material power, that copes astutely with Mind, and finally conquers it? Has God endowed matter with power to disable Mind, and chill harmony with a long, cold night of discord?

Such a power, without the divine permission, is inconceivable; and, if divinely directed, such a power manifests less wisdom than we usually find displayed in human governments.

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental direction. If muscles can cease to act, and become rigid of their own preference, — be deformed or symmetrical, as they please, or as disease directs, — they must be self-directing. Why then consult anatomy, to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

Is man a material fungus, without Mind to help him? Is a stiff joint or contracted muscle as natural a result of law as the supple and elastic condition of the healthy limb?

If disease can attack and control the body without the consent of mortal mind, sin can do the same; for both are error, and were announced as partners from the beginning. The Christian Scientist finds only effects where the ordinary physician looks for causes. The real jurisdiction is in Mind, controlling every effect, and recognizing all causation as vested in itself.

The prophylactic and therapeutic (*i. e.* the preventive and curative) arts belong emphatically to Christian Science; as would be readily seen, if psychology, or the Science of Soul, were understood. Medicine is finding its proper level. Limited to matter, by its own law, it has none of the advantages of Mind.

Ontology is defined as "the science of the necessary constituents and relations of all beings." This is the element in my medical system which first engaged my

attention. In ontology I learned the nature and essence of all being, — Mind, and its essential qualities. Its pharmacy is moral, and its medicine is intellectual and spiritual, for physical healing; yet this most important branch is the one least understood and demonstrated by metaphysical quacks.

The anatomy of Christian Science is mental self-knowledge, and involves the art of dissecting thoughts, in order to discover their quality, quantity, and origin. Are thoughts divine or human? That is the important question. This branch of study is indispensable to the excision of error. It teaches when and how to probe the self-inflicted wounds of malice, envy, and hate. It bids mad ambition pause. It bestows the hallowed influences of unselfishness, philanthropy, spiritual love, and the government of the body, both in health and sickness.

Teacher and student should be familiar with the obstetrics of this Science. To attend properly the birth of the new child, or the divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energies, an idea should injure none of its useful surroundings, in the travail of spiritual birth. It should not have within it a single element of error, and should remove properly whatever is offensive. Then would the new idea, conceived and born of Truth and Love, be clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying.

The treatment of insanity is especially interesting. However obstinate the case, it yields more naturally than most diseases to the salutary action of Truth, which is the counteraction of error.

The leading arguments to be used in curing insanity are the same as in other diseases: namely, the impossibility for matter to control Mind, or to suffer; the need that mortal mind be healed by Truth; that Mind can establish a healthy brain; that Intelligence can destroy all error, whether that error be called physical or mental, dementia or dysentery.

There are many species of insanity. Sin is a high degree of insanity. It is only spared from this classification because its method of madness is more in consonance with common mortal belief. Every sort of sickness is a degree of insanity; that is, sickness is always hallucination. This view is not altered by the fact that it is not acknowledged or discovered by everybody.

There is a universal insanity, that mistakes fable for fact throughout the entire round of the material senses; but this general craze cannot shield the individual case from the special name of insanity. Those unfortunate people, who are committed to insane asylums, are but well-defined instances of the baneful effects of illusion on mortal minds and bodies.

We can never treat *both* mind and matter, for there is but one existence, and that one is mortal mind. The supposition that we can correct insanity by the use of purgatives and narcotics is in itself a mild species of insanity. Do drugs go of their own accord to the brain, and so destroy the inflammation of its disordered functions, — thus reaching mortal mind through matter? Or does this mind first distribute the drugs through the blood, and thence to intelligence and sentiment?

The only effect produced by medicine is dependent

upon mental action. If the mind were parted from the body, could you produce any effect upon the brains by applying the drug to them? Would the drug restore will and intelligence to cerebrum and cerebellum?

In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another. It is not less important in metaphysical practice, that the *minds* which surround your patient should not act against your influence, by continually expressing such opinions as may alarm or discourage, or by giving antagonistic advice. While it is certain that Mind can remove any obstacle, yet you want the ear of your auditor. It is more difficult to make yourself heard mentally when others are thinking about your patients, or conversing with them; therefore you should seek to be alone with the sick while treating them.

A scientific metaphysician never converses on other subjects while treating the sick. The Scientist discerns more clearly the mental cause of disease than the anatomist does the physical, and goes to work more understandingly and with more self-assurance. The greatest hindrance to the prosperity of Christian Science is the envy of malpractitioners, who seek to check the better success of the honest practitioner, by setting in motion a counter-current of mortal mind, designed to affect the invalid as poison might affect its antidote.

Our Master easily read the thoughts of mankind, and this insight better enabled him to direct those thoughts aright; but what would be said, at this period, of an infidel blasphemer who should hint that Jesus used his incisive power injuriously?

The higher your attainment in the Science of mental healing and teaching, the more impossible it will become for you to influence minds in any way adverse to their highest interest. Jesus could injure no one by his mind-reading. The effect of his Mind was always to heal and save. His holy motives and aims were traduced by the sinners of that period, as they would be to-day, if Jesus were personally present, practising his Christian Science. No one, taught of God to discern the healing power of Truth, can misuse this mental force. This strong point in Christian Science is not to be overlooked, — that "the same fountain cannot send forth both sweet and bitter waters."

The student who receives his knowledge of Christian Science, or Metaphysical Healing, from a human teacher, may be mistaken in judgment and demonstration; but God cannot mistake when He selects one for this service who has grown into such a fitness for it, as renders any abuse of her mission an impossibility. The All-wise does not bestow His trusts upon the unworthy, when He commissions a messenger who is spiritually near Himself.

Since the divine light of Christian Science first dawned upon me, I have never used this newly discovered power in any direction that I should fear to have openly known. It was not till years after I was personally attacked by mental malpractice, not until this attack was aimed at my life, that I investigated this subject thoroughly, and discovered the full purpose and extent of metaphysical quackery.

Though the Scriptures so prophesy of this age, it never seemed to me that the Truth of God could be made to appear a lie, until the Judases began to multiply, and

many stood ready to accept the thirty pieces of treasonable silver.

Had my students abided closely by my teaching, not one of them could ever have shamed my system by malpractice, or turned from Christian Science to mesmerism. My object, ever since I entered this field of labor, has been to prevent suffering, never to produce it. That we cannot both produce and prevent the same pain is self-evident.

I have sometimes wondered if the disciples of our Master, the primitive healers, had such ripe experiences with the machinations of sin as are open at this period, — if the hidden arrows of the wicked were aimed at them as at Christian healers now, and yet they were able to say, "None of these things move me."

Our Master read mind on a scientific basis, the omnipresence of Mind. Such discernment of thoughts indicates spiritual growth, and a union with the infinite capacities of the One Mind. This is the only genuine Science of mind-reading. Paul said, "To be spiritually-minded is Life." We approach God, or Life, in the ratio of our spirituality and fidelity to Truth; and in that ratio we are able to discern the thoughts of the sick and the sinful, that we may heal them. They cannot hide from the eye of Wisdom.

Whoever reaches this point of moral culture cannot injure others, and must do them good. The greater or less ability of a Christian Scientist, to discern thought, depends on his faithfulness. This kind of mind-reading is not clairvoyance; but it is not only important to our success in healing, but is one of the special characteristics of that success.

The physical effects of fear illustrate its bad influence on the body. Gazing long and helplessly at a lion, crouched for a spring upon you, would you not suffer and feel weak? You should know that the body is not more affected by animal fear than it is by the images of disease held before the mind. Unless such a cause of terror is removed from our contemplation, the senses will at length be paralyzed into the belief which men call death. Nothing but the power of Truth can prevent a fatal result from either cause, if the occasion continue; but that power can prove man's dominion over the beasts of the field and the fear of disease.

Without fear there can be no inflammatory or torpid action of the system. Remove the fear, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent him cowering back into the jungle.

Sir Humphry Davy cured a case of paralysis by simply introducing a thermometer into the patient's mouth,—which he did in order to ascertain the temperature of the body,—the patient supposing that this ceremony was to heal him. If half the attention given to hygiene were given to the study of Christian Science, and its elevation of thought, this alone would usher in the millennium.

Bathing and rubbing, to alter the secretions, or remove unhealthy exhalations from the cuticle, receive a useful rebuke from Christian Healing. We must beware of making clean the outside of the platter only.

A hint may be taken from the Irish emigrant, whose filth does not affect his happiness, when mind and body rest on the same basis. To the mind equally gross,

dirt gives no uneasiness. It is the native element of such a mind, symbolized but not chafed by its surroundings; but impurity and uncleanliness, which do not affect the gross, could not be borne by the refined.

We need a clean body and a clean mind, — a body rendered pure by Mind, not by matter. One says, "I take good care of my body." No doubt he attends to it with as much care as he would to the grooming of his horse; and possibly the animal sensation of scrubbing has more meaning, to such a man, than the pure and exalting influence of Mind; but the Scientist takes the best care of his body when he leaves it most out of his thought, and, like the Apostle Paul, is "willing rather to be absent from the body, and present with the Lord."

John Quincy Adams presents an instance of firm health and adherence to hygienic rules, but there are few others. The tobacco-user, eating or smoking poison for half a century, sometimes tells you that the weed preserves his health; but does this make it so? Does his assertion prove the use of tobacco to be a salubrious habit, and man the better for it? Such instances only prove the illusive physical effect of a belief, confirming the Scriptural conclusion, "As a man thinketh in his heart, so is he."

The generous liver may object to my small estimate of the pleasures of the table. The sinner will see that, in the system I teach, the demands of God must be met. The small intellect is alarmed at my exclusive appeals to Mind, and the licentious disposition is discouraged over its slight spiritual prospects. When all are bidden

to the feast, the excuses come. One has a farm, another has merchandise; therefore they cannot come. Truth will compel us all at length, in ways we least expect, to exchange the pleasures of sense for the joys of Soul.

Contending for the inharmonious spectacle presented by the senses, we virtually contend against the control of Mind over body, and deny the ability of mental power to produce a desired result. This false method is as if a defendant should argue for the plaintiff, and in favor of a law which he knows will militate against himself.

I would not transform the infant at once into a man, nor would I keep the suckling a lifelong babe. No impossible thing I ask, when urging the claims of Christian Science; but because this teaching is in advance of the age, we should not deny the need of spiritual Life.

We have no right to say that Life depends on matter now, but will not depend on it after death. We cannot spend our days here in ignorance of the Science of Life, and expect to find the grave a reward for this ignorance and sloth. Death will not make us harmonious and immortal, as a recompense for unfaithfulness. If we give no earthly heed to the Life which is spiritual and eternal, we shall not be ready for it hereafter.

"This is Life eternal," says Jesus, — *is*, not *shall be;* and then he defines everlasting Life as a present knowledge of his Father and himself, — "to know Thee, the only true God, and Jesus the Christ, whom Thou didst send."

The Scriptures say, "Man shall not live by bread alone, but by every word of God," — showing clearly that Truth is the Life of man; whereas the world objects to making this teaching a reality.

If belief says that food disturbs the harmonious functions of mind and body, either the food or the illusion must be dispensed with. Which shall it be? If this belief be not destroyed, it may some day say that you are dying from want of food; for the penalty is thus coupled with the belief. The less we know or think about hygiene, the less we are predisposed to sickness.

It is sometimes said that the uncivilized Red Men are more exempt from contagious diseases than the more enlightened races. Our missionaries may introduce measles and small-pox to the Gentiles, but do they show them, either by precept or example, the power of God, Truth, to prevent and destroy disease? The poor Indian, ignorant of what is termed hygienic law, is healthier than the devotee of this supposed law. Must we not then call it a law "more honored in the breach than the observance"?

Even the hope of freedom from the bondage of sickness and sin has little inspiration to nerve our endeavors, owing to our fatal belief that error is as real as Truth, — that evil is equal in power to good, if not superior, and that discord is as normal as harmony.

If man did not exist before his material organization, he cannot exist after the body is disintegrated. If we live after death, and are immortal, we must have lived before birth; for if Life ever had any beginning, it must have also an ending, according to all scientific calculations. Do you believe this? No! Do you understand it? No! And this is why you doubt the statement, and the facts it implies.

We weep because others weep, we yawn because they yawn, and we have small-pox because others have it; but

mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our company; and we shall avoid the loquacious advocate of disease, as we do the advocate of crime. Neither sympathy nor society should ever tempt us to the hearing or advocacy of error.

Palsy is a belief that attacks mortals through fear, and paralyzes the body, making certain portions of it immovable. Destroy the fear, show mortal mind that no muscular power can be lost, — for Mind is supreme, — and you will cure the palsy.

Ossification, or any unusual condition of the bones, is as directly the action of mortal mind as insanity. Bones have only the substance of thought; they are only an appearance to mortal mind.

The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized thought, — another mortal mind, which speedily takes possession of itself.

What you call matter was originally primitive error in solution, — the unformed mortal mind, likened, by Milton, to "chaos and old night." One theory about this mortal mind is, that its sensations form blood, flesh, and bones. The Science of Being — wherein all is Mind, or God and His thoughts — would still be clear, but for the belief that Mind can result in matter, or that Mind can enter its own embodied thought, and bind itself with its own beliefs, calling its bonds material.

Let us suppose two parallel cases of bone-disease, both similarly produced, and attended with the same symptoms. A surgeon is employed in one case, and a Christian Scientist in the other. The surgeon — believing

that matter forms its own conditions, and renders them fatal at certain points — entertains fears and doubts as to the termination of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind — namely, matter — governs the case. His treatment is therefore tentative. This mental state invites defeat. The belief that he has a master in matter — and may not be able to mend the bone — combines with his fear, and both are communicated to the patient, either verbally or otherwise. Thus his resistance to an unfavorable result is two-thirds disarmed. Remember that the unexpressed fear oftentimes affects the sensitive patient more strongly than the expressed fear.

The Christian Scientist, understanding that all is Mind, commences with mental causation, the Truth of Being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searcheth "the bones and marrow;" and it restores the harmony of man.

The matter-physician contends with matter, as both his foe and his remedy. He regards the ailment as weakened or strengthened, according to the evidence this foe presents.

The Scientist — making Mind his basis of operation, irrespective of matter, and regarding the Truth and harmony of being as superior to its error and discord — has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both courage and consciousness are now at work in the economy of being, — according to

the law of Mind, which ultimately asserts its absolute supremacy.

Called to the bed of death, what material remedy have we, when all such remedies have already failed? Mind is our last resort; but it should not be deemed the least, as we shall learn in that startling moment. The dream of death is to be mastered by Mind. Thought must waken from its own material declaration, "I am dead," to catch this trumpet-word of Truth, "There is no death!"

All is Mind; there is no matter. Life is real, and death is the delusion. A demonstration of the facts of Soul, according to Jesus, resolves the dark visions of sense into harmony and immortality. Our privilege at this supreme moment is to prove the words of our Master, "If any one keep my word, he will never see death." To so divest our beliefs of their false trusts and material evidences, that the spiritual facts of being may appear, — that is the great step whereby to sweep away the false and give place for the true. Thus we may establish in Truth the temple, or body, "whose builder and maker is God."

We should consecrate existence, not "to the unknown God," whom we "ignorantly worship," but to the eternal builder, the everlasting Father, — the Life, that mortal sense cannot impair or mortal belief destroy. We have tested the ability of mental might to offset human misconceptions, and replace them with the Life that is spiritual, not material.

I here present my readers with an allegory illustrative of the law of Mind, and the supposed laws of matter and hygiene.

Suppose a mental case to be on trial, as cases are tried in court. A man is charged with liver-complaint. The patient feels ill, ruminates, and the trial commences. Personal Sense is the plaintiff. Mortal Man is the defendant. Belief is the attorney for Personal Sense. Mortal Minds constitute the jury. Materia Medica, Anatomy, Physiology, Mesmerism, and Mediumship are the pretended friends of Man. The court-room is filled with interested spectators, and Judge Medicine is on the bench.

The evidence for the prosecution being called for, a witness testifies thus: —

I represent Health-laws. I was present on certain nights when the prisoner, or patient, watched with a sick friend. Although I have the superintendence of human affairs, I was personally abused on those occasions. I was told that I must remain silent until called for at this trial, when I should be allowed to testify in the case. Nothwithstanding my rules to the contrary, the prisoner watched with the sick every night in the week. When thirsty, he gave him drink. During all this time he attended to his daily labors, partaking of food at irregular intervals, sometimes retiring to sleep immediately after a heavy meal. At last he had the liver-complaint; which I considered criminal, inasmuch as the offence is deemed punishable with death. Therefore I arrested Mortal Man in behalf of the state (*i. e.* Body) and cast him into prison. At the time of the arrest the prisoner summoned Physiology, Materia Medica, the felon Mesmerism, and a masked individual named Mediumship, to hinder his punishment. The struggle, on their part, was long. Material missiles were employed vigorously, but unavailingly. Materia Medica held out the longest; but at length all these assistants gave up their weapons to me as a representative of Health-laws, and I succeeded in getting Mortal Man into close confinement.

The next witness is called: —

I am Coated Tongue. I am covered with a foul fur, placed on me the night of the liver-attack. Morbid Secretion, Irregular Appetite, Constipation, Foul Stomach, and Debility are other witnesses to confirm my statements. Morbid Secretion mesmerized the prisoner and took control of his mind, producing sleepiness, making him despondent, — that his fate might the sooner be decided.

Another witness takes the stand and testifies: —

I am Sallow Skin. I have been dry, hot, and chilled by turns, since the night of the liver-attack. I have lost my healthy hue, and become bad-looking, although nothing on my part has occasioned this change. I practise daily ablutions, and perform my functions as usual, but I am robbed of my good looks.

The next witness testifies: —

I am Nerve, the Generalissimo over Mortal Man. I am intimately acquainted with the plaintiff, Personal Sense, and know him to be truthful and upright; whereas Mortal Man, the prisoner at the bar, is capable of falsehood. I was witness to the crime of liver-complaint. I knew the prisoner would commit it, for I convey messages from my residence in Matter, *alias* Brain, to Body, and am on intimate terms with Error, who is a personal acquaintance of the prisoner.

Another witness is called for by the Court, and says: —

I am Mortality, Governor of the Province of Body, in which Mortal Man resides. In this province there is a statute regarding disease, — namely, that he upon whose person disease is found shall be treated as a criminal and punished with death.

The Judge asks if, by doing good to the neighbor, it is possible for anybody to become diseased, transgress the laws, and merit punishment; and Governor Mortality replies in the affirmative.

The deposition of Mr. Abdomen is then read, he being too inactive to be present.

Another witness takes the stand, and testifies: —

I am Ulceration. I was sent for, shortly after the night of the liver-attack, by the officer of the Board of Health, who protested that the prisoner had abused him, and that my presence was required to confirm his testimony. One of the prisoner's friends, Materia Medica, was present when I arrived, endeavoring to assist the prisoner to escape from the hands of justice, *alias* nature's law; but my sudden appearance with a message from the Board of Health changed his purpose, and he decided at once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint; the conclusion of which is, that laws of nature render disease homicidal. In compliance with a stern duty, his honor, Judge Medicine urges the jury not to allow their judgment to be warped by the petty suggestions of Sentiment. They must regard, in such cases, only the evidence of Personal Sense against Mortal Man.

As the Judge proceeds, the prisoner grows restless. His sallow face blanches with fear, and a look of despair and death settles upon it. The case is given to the jury. A brief consultation ensues; and then the

jury returns a verdict of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn sentence of death upon the patient. By loving his neighbor as himself, Mortal Man was guilty of benevolence in the first degree; and this has led him into the commission of the second crime, liver-complaint, which material laws regard as homicide. For this crime Mortal Man is sentenced to the torture until he is dead. "May God have mercy on his Soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), and Theology sent for to prepare the frightened sense of Soul, or God, — which is immortal, — for death, the Body having no longer any friends.

Ah! but Christ, Truth, the friend of Mortal Man, can open wide those prison-doors, and set the captive free. Swift on the wings of Love there comes a despatch: "Delay the execution; the prisoner is not guilty." Consternation fills the prison-yard. Some exclaim, "It is contrary to law and order." Others say, "Christ supersedes *our* laws; let us follow him."

After much debate and opposition, permission is obtained for a trial in the Court of Spirit, where Science is allowed to appear as counsel for the unfortunate prisoner. Witnesses, judges, and jurors, who were at the previous Material Court of Common Errors, are now summoned to appear at the bar of Truth.

When the case for Mortal Man *versus* Matter is opened, his counsel regards the prisoner with the utmost tenderness. The earnest eyes, kindling with hope and triumph, are uplifted for a single moment. Then Science turns

suddenly to the supreme tribunal, and opens the argument for the defence: —

The prisoner at the bar has been sentenced unjustly. His trial was a tragedy, and is morally illegal. Mortal Man has had no proper counsel in the case. All the testimony has been on the side of Material Sense, and we will unearth this foul conspiracy against the liberty and life of Man. The only valid testimony in the case shows the alleged crime never to have been committed. The prisoner is not proved "worthy of death, or of bonds."

Your Honor, the lower court has sentenced Mortal Man, made in the image of God, to death. Denying justice to the body, that court commended Spirit to heavenly mercy; Spirit — which, in and of itself, is Infinite Wisdom, Man's only lawgiver! Who or what has sinned? Has the body committed a criminal deed? Counsellor Belief has argued that the body should die, while mortal mind, which alone is capable of sin and suffering, is comforted and commended to mercy. The body committed no offence. Mortal Man, in obedience to higher law, helped his fellow-man, an act which should result in good to himself.

The law of our Supreme Court decrees that whosoever *sinneth* shall die; but good deeds immortalize man, bringing joy instead of grief, pleasure instead of pain, and life instead of death. If liver-complaint was induced by trampling on Laws of Health, it was a good deed; for the agent of those laws is an interferer with Mortal Man's liberty and rights, and should be consigned to oblivion.

Watching beside the couch of pain, in the exercise of a Love that "fulfils the whole law," — doing "unto others as ye would that they should do unto you," — is no infringement of law; for no demand, human or divine, renders it just to punish a man for doing right. If mortals sin, our Supreme Judge in equity decides what penalty is due for the sin; but Mortals

can suffer only for sin. For nought else can they be punished, according to the laws of God.

Then what jurisdiction had his honor, Judge Medicine, in this case? To him I might say, in Bible language, "Sittest thou to judge a man after the law, and commandest him to be smitten contrary to the law?" The only jurisdiction to which the prisoner can submit is that of Truth, Life, and Love. If these condemn him not, neither shall Judge Medicine condemn him; and I ask that he be restored to the liberty of which he has been unjustly deprived.

The principal witness (the officer of the Health-laws) deposed that he was an eye-witness to the good deeds for which Mortal Man is under sentence of death. After betraying him into the hands of your law, the Health-agent disappeared, to reappear however at the trial, as a witness against Mortal Man, and in the interest of Personal Sense, a known criminal. Your Supreme Court must find the prisoner, on the night of the alleged offence, to have been acting within the limits of the divine law, and in obedience to it. Upon this statute hangs all the law and testimony. Giving a cup of cold water in Christ's name is a Christian service. Laying down his life for a holy cause, Mortal Man should find it again. Such deeds bear their own justification, and are under the protection of the Most High.

Prior to the night of his arrest, the prisoner summoned two professed friends, Materia Medica and Physiology, to prevent his committing liver-complaint; or at any-rate to prevent his arrest for it. But Fear was the sheriff who handcuffed Mortal Man, and precipitated the result for which many would now punish him. You have left Mortal Man no alternative. He must believe your law, fear its consequences, and be punished therefor. His friends struggled hard to rescue the prisoner from the penalty they considered justly due; but they were compelled to let him be taken into custody, tried, and condemned. Thereupon Judge Medicine sat in judgment on the

case, and substantially charged the jury, twelve Mortal Minds, to find the prisoner Guilty. His Honor sentenced Mortal Man to die for those deeds which the divine law compels him to commit. Thus the lower court construed obedience to the law of Love as disobedience to the law of Life. Claiming to protect a Mortal Man in right-doing, the court pronounced a sentence of death for doing right.

One of the principal witnesses, Nerve, testified that he was a ruler of Body, in which province Mortal Man resides. He also testified that he was on intimate terms with the plaintiff, and knew Personal Sense to be just and truthful; that he knew Mortal Man, the image of God, to be a criminal. This is a foul aspersion on the Maker. It blots the fair escutcheon of Intelligence. It indicates malice aforethought, a determination to condemn mortals, in the interest of Personal Sense. At the bar of Truth, in the presence of Divine Justice, before the Judge of our higher tribunal, the Supreme Court of Spirit, and before its jurors, the Spiritual Senses, I proclaim this witness, Nerve, to be destitute of Intelligence and Truth, possessing no reality, and bearing the messages of Error only.

Man self-destroyed; the testimony of matter respected; Intelligence not allowed a hearing; Soul a slave, though recommended to mercy; the body executed, — these are the terrible records of your Material Court of Common Errors, and I ask that the higher Court of Spirit reverse this decision.

Here the opposite counsel, Belief, called Science to order, for contempt of court. Various notables — Materia Medica, Anatomy, Physiology, and Mediumship — rose to the question of expelling Science from the bar, for such high-handed illegality. He was overthrowing the judicial proceedings of a regularly constituted court.

But Judge Justice, of the Supreme Court of Spirit, overruled their motions, on the ground that unchristian

usages are not allowed at the bar of Truth, which ranks above the lower Court of Error.

Science then read from the supreme statute-book, the Bible, — remarking that it was better authority than Blackstone, — certain extracts on the Rights of Man: —

Let us make man in Our image, after Our likeness, and let him have dominion over all the earth.

And I give you power over all things, that nothing shall by any means harm you.

Whoso believeth in Me shall not see death.

Then Science proved the witness, Nerve, to be a perjurer. Instead of a ruler in the Province of Body, wherein Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false claims to office, and bearing false witness against Man. Turning suddenly to Personal Sense (by this time silent) Science continued: —

I ask your arrest, in the name of Almighty God, on three separate charges: perjury, treason, and conspiracy against the rights and existence of God's image and likeness.

Then Science continued: —

Another witness, equally unimportant, said that a garment of foul fur was spread over him by Morbid Secretion, on the night of the liver-attack; while the facts in the case show that this fur is a foreign substance, imported by Belief, the attorney for Personal Sense, who is in partnership with Error, and smuggles his goods into market without the inspection of Soul's government officers. Whenever the Court of Truth summons Furred Tongue to appear for examination he disappears, and is never more heard of.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how it is manufactured, and know the witness to be on friendly terms with the firm of Personal Sense, Error, & Co., receiving pay from them, and introducing their goods into the market. Also, be it known that Belief, the counsel for the plaintiff, Personal Sense, is a buyer for this firm. He manufactures for it, keeps a furnishing store, and advertises largely for his patrons.

Ulceration testified that he was absent from the Province of Body, when a message came from Belief, commanding him to take part in the homicide. At this request Ulceration repaired to the spot where the liver-complaint was in process, frightening away Materia Medica, who was then manacling the prisoner, in his pretended attempts to save him. Materia Medica was an unconscious participant in the misdeed for which the Health-officer had Mortal Man in custody, though Mortal Man was innocent of all crime.

Science then turned from the abashed witnesses, and pointed his words like sharpened steel at these worthies Materia Medica, Physiology, the felon Mesmerism, and the masker Mediumship, saying: —

God will smite you, O whited walls, for injuring, in your ignorance, the unfortunate Mortal Man who sought your aid in his struggles against liver-complaint. You came to his rescue, only to fasten upon him an offence of which he is innocent. You aided and abetted Material Error. You sacrificed Mortal Man, meanwhile declaring Disease to be God's servant, and the righteous executor of His laws. Our higher statutes declare you all, witnesses, jurors, and judges, to be offenders, only awaiting the sentence which General Progress will pronounce.

We send our very best detectives to whatever locality is reported to be haunted by Disease; but, visiting the spot, they

learn that Disease was never there, for he could not possibly elude their search. Your Material Court of Errors, when it condemned Mortal Man on the ground of hygienic disobedience, was manipulated by the oleaginous machinations of the counsel, Belief, whom Truth arraigns before the supreme bar of Soul, to answer for his bloodshed. Morbid Secretion is taught how to make sleep befool reason, before sacrificing mortals to false gods.

Mortal Minds were mesmerized by your attorney, Belief, and compelled to give a verdict delivering Mortal Man to his grave. Good deeds are transformed into crimes, to which you attach penalties; but no warping of justice can render a disobedience to the laws of Matter real disobedience to God, or an act of homicide. Even penal law regards homicide, under stress of circumstances, as justifiable. Now what greater justification can any deed have, than that it is for the good of one's neighbor? Wherefore then, in the name of outraged justice, do you sentence Mortal Man for ministering to the wants of his fellow-man, in obedience to higher law? You cannot trample upon the Supreme Bench. Mortal Man is amenable to God, who sentences only for sin.

The false and unjust beliefs of your mental legislators compel them to enact laws of sickness, and then render obedience to these laws punishable as crimes. In the presence of the Supreme Lawgiver, standing at the bar of Truth, and in accordance with the divine statutes, I repudiate the false testimony of Personal Sense. I ask that he be forbidden to enter any more suits against Mortal Man, to be tried at the Court of Material Error. I appeal to the just and equitable decisions of Spirit, to restore to Mortal Man the rights whereof he has been deprived.

Here the counsel for the defence closed; and the Chief Justice of the Supreme Court, with benign and imposing

presence, comprehending and defining all law and evidence, explained from his statute-book, the Bible, that any law is null and void if it undertakes to punish aught but sin.

He also decided that the plaintiff, Personal Sense, be not permitted to enter any suits at the bar of Soul, but be enjoined to keep perpetual silence, and, in case of temptation, to give heavy bonds for good behavior.

He concluded his charge thus: —

The plea of Belief we deem unworthy of a hearing. Let what Belief utters, now and forever, fall into oblivion, "unknelled, uncoffined, and unknown." According to our statute, Material Law cannot bear witness against Mortal Man; neither can Fear arrest him, nor Disease cast him into prison. Our law refuses to recognize Man as sick or dying, but holds him to be in the image and likeness of his Maker. Reversing the testimony of Personal Sense, and the decrees of the Court of Error in favor of Matter, we decide in favor of Mortal Man, and against Matter. We further recommend that Materia Medica, Physiology, Health-laws, Mesmerism, and Mediumship be publicly executed at the hands of our sheriff, Progress.

The Supreme Bench decides in favor of Intelligence, that no law outside of Mind can punish Mortal Man. Your personal jurors, in the Material Court of Error, are myths. Your attorney, Belief, is an impostor, persuading Mortal Minds to return a verdict contrary to law and gospel. The plaintiff, Personal Sense, is recorded in our Book of books as a perjurer. Our Teacher of Spiritual Jurisprudence speaks of him, as "a murderer from the beginning." We have no trials for sickness before the tribunal of Spirit. Man is adjudged innocent of transgressing physical laws, because there is no spiritual statute relating thereto. The law of God, or Truth, is our only code. "Shall not the Judge of all the earth do right?"

The jury of Spiritual Senses agreed at once upon a verdict; and there resounded throughout the vast audience-chamber of Soul the cry, Not Guilty.

Then the prisoner rose up strong, free, and glorious. We noticed, as he shook hands with his counsel, Science, that all sallowness and debility had disappeared. His form was erect and commanding, his countenance beaming with health and happiness. Supremacy had taken place of fear. Mortal Man, no longer sick and in prison, walked forth, his "feet beautiful upon the mountains," as of one who bringeth glad tidings.

The above allegory illustrates the effect of mortal belief. It is designed to show how the testimony of personal sense, and the plea of error, would condemn man, while the plea of Science converts the sentence into the triumph of Truth.

The moral and spiritual facts of health, whispered into thought, produce very direct and marked effects on the body. A physical diagnosis of disease — when Mind must be its cause, if it exists — has a tendency to induce disease.

It has been said to me: "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?"

Did my friends know how little time I have in which to make myself known, except through my publications and Christian work, — how much time and toil are required to establish the stately operations of Christian Science, — they would understand why I can be seen so seldom.

In founding this system of ethics and medicine I have labored for Principle, not for personality; although

malice has striven to hinder my work, or to divert my system of healing into mischievous channels.

Others cannot take my place, even if willing to do so. I therefore remain at my post, working for the generations to come, never looking for a present reward. Sordid selfishness, mad ambition, weak envy, and puerile hatred have watched the good done by Christian Science, as the many-headed Cerberus watched at the gates of Hades.

I have adhered to Truth most strongly in the hour of its detraction. Will others do the same? "The hireling fleeth because he *is* a hireling, and careth not for the sheep." Neither dishonesty nor selfishness ever founded a true system of ethics or health.

Others may fill their pockets by a misappropriation of my labors, but their success will be short-lived. Falsehood and hypocrisy are a foundation of sand. Honesty, Truth, and Love are the only foundations whereon to rear the superstructure of Christian Science.

The false evidence of material sense contrasts strikingly with the testimony of Soul. Material sense says: —

I am unjust, and no man knoweth it. I can cheat, lie, rob, murder, commit adultery, and elude detection by smooth-tongued villany. Brutal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala-day. What a nice thing is sin! How the proud reveller succeeds, where goodness fails! The world is my kingdom, where I sit enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate me, for all my fancied joys are mortal. Like an airy bubble, I but expand to my own destruction, for I shine with a borrowed resplendency.

Soul bearing opposite testimony saith : —

I am Spirit. Man, whose senses are spiritual, is my likeness. I give him understanding, for I am full of unutterable perfections. The beauty of holiness, the infinity of being, imperishable glory, all are mine, for I am God. I grasp and gather into myself all bliss, for I am Love. I give immortality to man, for I am Truth. I am Life, without beginning and without end. I am supreme over all, because I am Intelligence. I am the Substance of all, because *I am that I am.*

BREVITIES ON TEACHING.

The teacher must make clear the Science of Healing to students, — that all is Mind, and that the Scientist must conform to God's requirements. Then no hypothesis, as to the existence of another power, can interpose a doubt or fear, to hinder the demonstration of Christian Science. Unfold the latent energies and capacities for good in your scholar. Teach the great possibilities of man endued with Divine Science. Teach the fatal effect of dwarfing this understanding by recourse to other means for healing. Teach the meekness and might of a "life hidden with Christ," and there will be no desire for any other healing methods. You render the divine law of healing obscure and void, when you weigh the human in the scale with the divine, or limit, in any direction of thought, the omnipresence and omnipotence of Life.

A Christian Scientist never gives medicine, never recommends hygiene, never manipulates. He never tries to "focus mind." He never places patient and practitioner "back to back," never consults "spirits," nor requires the life-history of his patient. Above all he cannot trespass on the rights of Mind through animal

magnetism. I need not add that tobacco and intoxicating drinks are not in line with Christian Science.

A Christian Scientist requires "Science and Health" for his text-book, and so do all his students and patients. Why? *First:* Because it is the standard work, the first ever published on Christian Science, or the Science of Healing through Mind; though other works have borrowed from this book without giving it credit, and adulterated the Science. *Second:* Because "Science and Health" will do more for teacher and student, for healer and patient, than can possibly be accomplished without it.

If the reader of this book observes a great stir throughout the whole system, and the moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor that Truth often brings to error when destroying it. It is no more scientific to see disease than it is to experience it. If you would destroy the sense of disease, you should not build it up by wishing yourself to see the form it assumes, nor by prescribing a single application for its relief.

Mental quackery rests on the same platform with all other quackery. The chief plank in this platform is, that Science has two principles in partnership, one good, the other bad; and that these two may be simultaneously at work on the sick. This theory is supposed to enable quacks to practise from both a mental and material standpoint. Another plank in the platform is this, that error will finally have the same effect as Truth.

Some people, mistaught as to Mental Science, inquire of my students when it will be safe to check a fever.

Know that in Science you cannot check a fever, after admitting that it must have its course. To fear and admit the power of matter, is to paralyze mental and scientific demonstration. Departing from my instruction, many learners commend diet and hygiene. They even administer medicine for certain diseases, thinking thereby to initiate the cure which they think to complete with Mind! Such practice is the veriest charlatanism. The Scientist's demonstration rests on one Principle, and there must be no opposite principle or rule.

The perversion of Mental Science is like asserting that the products of eight multiplied by five, and of seven by ten, are alike forty, and that their combined sum is fifty, and then calling the process mathematical.

It is anything but scientific to diet, dose, and exercise, in order to aid the human body until the Divine Mind is ready to take the case. Divinity is always ready. *Semper paratus* is Truth's motto. Having suffered sufficiently from quackery myself, I desire to keep it out of Christian Science. The two-edged sword of Truth must turn in every direction, to guard this Tree of Life.

"Mind-cure" is an effort to heal mortality with erring mortal mind, instead of resting on the omnipotence of Immortal Mind. Placing such a power in the hands of frail mortals is like putting a knife into the hands of a child, who, by his ill-regulated, spasmodic motions, may wound others as well as himself.

CHAPTER X.

PLATFORM OF CHRISTIAN SCIENTISTS.

HERE I stand. I can do no otherwise; so help me God! Amen.
MARTIN LUTHER.

AND, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself, —
Yea, all which it inherit, — shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. THE TEMPEST.

I. GOD is supreme, the only Life, Substance, and Intelligence of the universe and man. Eye hath neither seen God, nor his perfect likeness, man. Neither the whole of God nor the whole of man can be discerned by the human senses. Hence the personality of God and man are unknown, and left to human conjecture.

II. God is Mind. He is Divine Principle, not person. He is what the Scriptures declare Him to be, — Life, Truth, Love.

III. God includes all, and is reflected by all that is real and eternal.

IV. God is Spirit, and Spirit is infinite. There is but one Spirit, because there can be but one Infinite, and therefore but one God.

V. Spirit is the only Substance, — "the substance of things hoped for, and the evidence of things not seen."

Things spiritual and eternal are substantial; the material and temporal are insubstantial.

VI. God is the only Life. "When Christ, our Life, shall be manifested, then will ye also be manifested with him in glory;" man will be found in God's image and likeness, perfect and eternal.

VII. God is Mind; and there is but one Mind, because there is but one God.

VIII. Mind is deathless, limitless, eternal, and never enters the finite. Intelligence never passes into non-intelligence. Therefore Mind is never within matter; the Unlimited is never limited; the Eternal cannot be in the temporal, nor the Immortal in mortality.

IX. God is Soul, or Spirit, and Spirit hath no outline. Soul is neither a limited mind nor a limited body; therefore it cannot be a person. Soul is Divine Principle. Nothing but Spirit can contain Spirit, because Spirit is larger than all else. God can be reflected, and is known by His reflection. If Eternal Mind originated in personality, it would be limited, having a finite beginning. At first limited, it would ultimately return to its limitations, and hence would be finite. The Infinite and Everlasting have no starting-points.

X. Man was and is the idea of God, — the conception of Eternal Mind, co-existent and co-eternal with it. Man was forever in God, or Mind. Therefore Mind can never be in man; for idea was never material. Man is ideal. A portion of God could not enter man, or that portion would become finite, losing the character of Deity, and becoming less than God. Wholeness is the measure of the Infinite God, and nothing else can express that infinity. Infinity can only be reflected by

humanity, not contained in it. The Scriptures say that God is "all in all." All that possesses being or reality is Mind, and there is no such thing as matter. In God all is harmony, and there can be no discord. In Divine Life there is no death. In Infinite Good there is no evil. Everything in the universe is God and His idea.

XI. Divine Science shows that matter and mortal body are the illusions of human belief, which seem to appear and disappear, to mortal sense alone. When this belief changes, as in dreams, the material body changes with it, going wherever we wish, and becoming whatsoever belief may decree. It is obvious that matter has no Divine Principle or proof. Material sense has never seen God, or man made in His likeness. Material man is not the likeness of Spirit, or perfection, and the infinite idea, or reflection, is as invisible, to the limited senses, as the Infinite Principle. Man and God, or Principle and its ideal, are inseparable, harmonious, and eternal. The Science of Divine Principle and its idea furnishes the rule of perfect being, and brings immortality to light.

Besiege sickness, sin, and death with the scientific rule of health and Life, and you ascertain that my statement is true, for it heals the sick and sinful as no other method can. This Science understood leads to eternal harmony, and brings to light the pure ideal of God, and man as made in His likeness; whereas the opposite belief — that man has beginning and end, that he is both Soul and body, both spiritual and material, sensual, sick, and dying — terminates in discord, in the error that is met and destroyed by Truth. Human

mortality proves that error has been ingrafted into both the premises and conclusions of material and mortal humanity.

As the mythology of pagan Rome has yielded to a more spiritual idea of Deity, so shall our material theories yield to spiritual ideas, until the finite gives place to the Infinite, sickness to Health, sin to Holiness, death to Life, and God's kingdom comes "on earth as in heaven."

XII. Man's consciousness, thought, and mind are borrowed from God. Woman (a higher term for *man*) gives the full spiritual compound idea of Him who is Life, Truth, and Love. Spirit has created all, in and of itself. God never created matter, for there is nothing in Spirit out of which matter could be made; but, as the Bible declares, God "made all that was made."

XIII. In Christian Science the rule is that none but the pure in heart can see God. In proportion to his purity is man in the proper order of his celestial being, and able to demonstrate Life, even as Jesus did.

XIV. God makes good only, and evil cannot proceed from good. There is but one true Spirit, and neither spirits many nor gods many. There is no evil in Spirit, because Spirit is God. The notion that evil and good can be combined in one nature, is a delusion that must yield to Science. Mediumship and Spiritualism are destitute of real foundations.

XV. Mind is infinite, the only Ego. Limits impose ignorance. In Science man cannot lose his individuality; but in material sense he does lose it. Material personality is not unfettered, nor is it a perfect state of happiness. Sensualism is not real bliss, but bondage. The

Ego (or the *I*) must be in accord with the Father, according to Christ's word. In Science man is made perfect, even as the Mind that forms him. The Truth of Being is harmonious and immortal; but error is untrue and mortal.

XVI. Since God is omnipotent and omnipresent, there is no room for His opposite. Divine pardon destroys sin, Life destroys death, Truth destroys error, and Love destroys hate. Being destroyed, sin needs no forgiveness. God's spiritual pardon involves the final destruction of sin. The evil-doer can receive no encouragement from the fact that Science teaches that sin is the unreality of being; for the sinner is making a reality of sin, and thus heaping up "wrath against the day of wrath." He is joining in the conspiracy against himself, — against his awakening to see the awful unreality by which he has been deceived. Only those who forsake sin can understand its unreality.

XVII. The name Adam is from the Hebrew *adamah*, signifying the *red color of the ground*, *dust*, *nothingness*. The word Adam should be regarded as identical with the Latin *dæmon*. Originally demons were not always considered as evil beings, but as partly good, though now the word is used exclusively of harmful and mischievous spirits. Somewhat in this way ought Adam to be thought of: as *a dam*, an obstruction, as error opposed to Truth, — as standing for that which is accursed, spoiled, or undone. Jehovah pronounced matter accursed, from whence error sprang, and blessed the earth "for man's sake." From this it follows that Adam was not the ideal man. The ideal man was revealed in due time, as Jesus the Christ.

XVIII. Truth, spiritually discerned, is scientifically understood. It casts out error and heals the sick. Christian Science differs from material science; but not on that account is it less scientific. On the contrary, Christian Science is preëminently scientific, being based on Truth, the Principle of all Science.

XIX. Life, Truth, and Love constitute the triune God, or Divine Principle. They represent a trinity in unity, three in one, — the same in essence, though multiform in office. The Holy Ghost reveals this triune Principle, and is embodied in Divine Science, leading into all Truth. *Christ* means the God-anointed, or the Messiah. Christ Jesus was the man set apart by God, as His word come to the flesh. Mary's conception was spiritual, for only such purity could reflect the ideal of Truth and Love, which was to be incarnate in the good and pure Jesus. Into the divine ideal of manhood the sensual element cannot enter. Thus it was that Jesus became the coincidence, the agreement, of the divine and human.

He was a mediator between humanity and Spirit — the voice of Truth, speaking to the human senses through Science. As Paul says, "There is one God, and one mediator between God and men, the man Christ Jesus." He was the rebuke of Spirit, dispelling the illusions of the senses. With this Divine Mind he healed the sick and cast out devils — both illusions arising from a belief in materialized divinity.

XX. Our baptism is a purification from the flesh. Our church is built on Christ, the Divine Principle of the man Jesus. We can unite with this church only as we are new born of Spirit, — as we reach the Life that

is Truth and the Truth that is Life, — bringing forth the fruits of Love, casting out error and healing the sick. Our eucharist is spiritual communion with the Father, the one Spirit. Our bread is that "which cometh down from heaven." Our cup is the cross-bearing inspiration of Love — the cup that our Master drank, and of which he said, "Drink ye all of it."

CHAPTER XI.

REPLY TO A CRITIC.

Should a wise man answer with arguments of wind,
Or fill his bosom with the east wind? — Job.

As who shall say, "I am Sir Oracle;
And when I ope my lips, let no dog bark."
Merchant of Venice.

I SHALL not attempt to take up all the strictures on "Science and Health" (which my critic calls so vague), — strictures in which he condemns to oblivion that Truth which is raising up thousands from helplessness to strength, elevating them from a theoretical to a practical Christianity. He has quoted detached sentences or clauses, omitting their connections. Even the Scriptures, which grow in beauty and consistency from one grand root, would appear contradictory if subjected to such usage.

It is uncharitable to condemn a novelty before it is understood. The apostolic injunction is, "Prove all things, and hold fast that which is good."

In Science mere opinion is valueless. Proof is essential to a due estimate of the subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on Divine Principle, demonstrated according to a given rule,

and subjected to proper tests. So strong are the facts in support of Christian Science, that misrepresentation and denunciation cannot overthrow it. The apostle alludes to "doubtful disputations." The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, "making wise the simple."

In this unqualified condemnation of Mental Science, one may see with sorrow the sad effects of denying self-evident Truth. My critic ridicules the Science of Christian Healing; but he does this in the face of sacred history, and in defiance of the direct command of Jesus, "Go ye into all the world and preach the gospel;" to which command he added the promise, that his students should cast out devils and heal the sick. He bade the seventy disciples, as well as the twelve, heal the sick in any town where they should be hospitably received.

If Christianity is not scientific, and Science is not Christian, then we have no invariable rule of right, and Truth becomes an accident. Shall Scriptural authority be denied to that which works according to the Scriptures?

Christian Science has awakened the sinner, reclaimed the infidel, raised from the couch of pain the helpless invalid. It has spoken to the dumb the words of Truth, and they have answered with rejoicing. It has caused the deaf to hear, the lame to walk, and the blind to see. Who would be the first to disown the argument of good works, when our Master has said, "By their fruits ye shall know them"?

If I were teaching or practising pharmacy or obstetrics, according to the common theories, no denunciations

would follow me, even if the treatment should cause the death of a patient. The people are taught to say Amen. Shall I then be smitten for teaching Truth as the Principle of healing, and proving my word by my deed? James said, "Show me thy faith without thy works, and I will show thee my faith by my works."

The community in general is ignorant of my method. This makes it doubly unfair to impugn my motives and misrepresent my history, although without this cross-bearing I might not now be able to say, with the apostle, "All these things cannot move me." The sick, the halt, and the blind look up to me with blessings, and Truth will not be forever hidden, by unjust parody, from the quickened sense of the people.

I am in constant receipt of letters, showing the good already accomplished by the publications which my critic would consign to oblivion. The following extract I copy from a letter of Colonel Letts, United States Minister to Hayti: —

> I had become almost a confirmed infidel as to the truths of the gospel of Christ; but after reading "Science and Health" my eyes were opened, and now I can and do understand the beauties of the gospel of our Master. I never thought myself a very wicked man, until I attempted to learn of Science. I now find there is more in me to correct than I was aware of; but, when I conquer in one instance, the next step is easier. It is a fight for immortality, and I am determined to conquer, by the help of God. Reading your book has restored my health.

I sometimes wonder if Truth is rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.

Anciently the apostles, who were Jesus' students, — and Paul, who was not one of his students, — healed the sick and reformed the sinner by their religion. Alas for the error that allows words, rather than works, to follow such examples! To-day, whoever meekly and conscientiously presses along the line of gospel-healing is accounted a heretic.

Had my critic understood that Truth heals the sickness which error causes, he might in mercy have spared the invalid these misrepresentations.

Why should one refuse to investigate my method of treating disease? Why support the popular systems of medicine, when perchance the doctor is an infidel — when he loses the ninety-and-nine patients, while I cure the hundred? Is it because allopathy and homœopathy are more fashionable, and less spiritual?

My critic complains: "She professes to have God for her Life, or Soul, and to be His idea;" but he should have added, that I claim this to be the normal and healthy condition of mankind; and that I so claim because the Scriptures say that God made man in His own image, and after His likeness. I therefore venture to think that God's likeness is not found in matter, sin, sickness, or death. I have the authority of the English language, and of Scripture, for saying that Spirit and God mean the same; and it is evident that the likeness of Spirit cannot be material. When the omnipotence of God is preached, — His absolute government, and no other, — our sermons will heal the sick.

My critic says, "The mind that contradicts itself neither knows itself, nor what it is saying." It is no small matter to know one's self; but in my publications

there are no contradictory statements, — at least none which are apparent to those who understand my arguments sufficiently well to pass judgment on them. One who understands my system can heal the sick on its Principle, and this practical proof is the only evidence of understanding Christian Science.

There are various methods of treating disease which are not included in the wide-spread systems; but I know of but one — the Science that Jesus gave us, and that one I would present to the whole world.

Until my critic is able to test a system, according to the rules which disclose its merits or demerits, it would be well to observe the divine precept, "Judge not, lest ye be judged."

Anybody, able to perceive the incongruity between God's ideal and poor humanity, ought to be able to discern the distinction that I make between man as God's ideal, made in His image and likeness, and the mortal and material Adam.

The apostle says, "If a man think himself to be something, when he is nothing, he deceiveth himself." This idea of human nothingness, which I preach, enrages the carnal mind, and is the chief objection of my critic.

I never wrote or dreamed of "educating the idea of God, or treating it for disease," as my critic infers. I am sorry to say that he confounds *man* with Adam. When I speak of man as made in His image, I by no means refer to sinning, sick, and dying man. My ideal man, in God's likeness, is very different from my critic's.

My critic says, "She calls sin, sickness, and death *nothingness*, and then tries to cure nothing." Here he

is right; but he should understand that while arguing the nothingness of error, I do so for the purpose of bringing out the great *somethingness* of Truth, — health, harmony, and holiness. Therefore my method is not "fraught with falsities painful to behold."

My critic must admit that discord is *no thing*. I name it error (because that is the nearest to nothing) and I doctor it with Truth. I do this as one would waken the dreamer from a nightmare. Note that to awake from a dream, and know that it *is* a dream, is for the dreamer to be relieved of the terror under which he has labored, and to be cured immediately. So when a sufferer is convinced that there is no pain, because matter is non-existent, how can he possibly suffer longer? Do you suffer the pain of tooth-pulling when you are under the influence of nitrous-oxide gas? Yet the tooth and the operation and the forceps are unchanged.

My critic, dreaming that matter and error are something, needs to be wakened, so as to behold their nothingness. Then sickness and sin would disappear to his vision. The right would appear to be the real, and the inharmonious the unreal. He would see that discord is indeed the nothingness which he chides me for talking about, and which I neither honor nor fear.

Medicine virtually admits the nothingness of hallucinations, even while treating them as disease; and who objects to this? Ought we not, then, to laud any cure effected by making the disease appear to be — what it really is — an illusion?

Here is the difficulty, that generally it is not understood that one disease is just as much a delusion as another. It is a pity that the medical faculty and

scholastic theology have not found this out, for Jesus established this fact, when devils were cast out and the dumb spake.

Am I irreverent towards sin? Do I impute too much to God, when I ascribe to Him almighty Life and Love, — but deny his co-operation with evil, because I have no faith in any other power but God's, and cherish small respect for any other claim?

I try to eliminate from mortal mind what, so long as it remains in it, will show itself in forms of sin, sickness, and death.

I have never supposed this century would present the full fruits of Christian Science, or that sin, sickness, and death would not continue for centuries to come; but this I do aver, that, as a result of my teaching, old age and decrepitude will not come as soon, — that already health is restored and longevity increased by it. If such are the present fruits, what may not the harvest be, when justice shall be done to this Science?

Instead of tenaciously defending the supposed rights of disease, while complaining of the suffering it brings, would it not be wiser to abandon the defence; especially when, by so doing, you can improve your own condition, and that of other people as well.

You must expel matter to make room for Spirit. You cannot serve both God and mammon at the same time; but is not this precisely what you are trying to do? Who will admit with Paul, that "the flesh warreth against the Spirit, and the Spirit against the flesh"?

My critic writes: "To verify this wonderful philosophy, she says, all that is mortal or discordant hath no origin, existence, or reality." He then adds: "Hence, if there is

anything to be doctored, it is God. Alas for an age when such darkness can be put before the world as wisdom, and find minds so irrational as to immerse themselves in it."

I sympathize with my critic's despair, but beg that he will consider the signs. They come as of old. Preaching the gospel to the poor, healing the sick, casting out demons, are not evils to be lamented. If, indeed, my system takes away his gods, — sickness, sin, and death, — remember it is Christ, or Truth, that destroys them, in proof of their nothingness.

The rabbins say, as in Palestine, that by doing such things we "dishonor the law." I reply that I have the gospel, and that my Master annulled material law by healing contrary to it. I shall follow my Master's example. As far as in me lies, I shall make nothing of material law. My essential points are that Life cannot die, that God is not the author of sickness.

I cannot agree with my critic in his inference, that, if my theories are correct, there is nothing left but God to doctor. Neither shall I deem that to be darkness which restores an essential element of Christianity, — namely, apostolic healing; for Science is the light shining in darkness, which the darkness comprehends not.

The difficulty of conveying Divine Science accurately to human thought lies in this — that physical terms must be used, which yet must be metaphysically understood. The English language, like all other languages, is inadequate to the expression of spiritual conceptions by material terms. In the spiritual sense of my subject lies the elucidation of it; and this sense you must gain.

in order to reach my meaning. Hence arose the Scripture prophecy concerning the apostles, "They shall speak with new tongues."

I understand Substance to be Spirit, while my critic believes it to be matter. He thinks of matter as something, and almost the only thing, and of the things that pertain to Spirit as next to nothing, or as very far removed from daily experience; while I take exactly the contrary view.

Speaking of the things of the Spirit, yet dwelling on a material plane, I must generally use material terms. Mortal mind does not at once catch my meaning; and can only do so as thought is educated up to spiritual apprehension. To a certain extent this is equally true of all science, even that which is wholly physical.

Few understand all our Master's sayings, as recorded in the New Testament; yet those sayings are both true and important. All have not grown into that stature of "manhood in Christ Jesus" which enables them to interpret his spiritual meaning. If it were otherwise they would know how Truth casts out error and heals the sick. His words were the offspring of his deeds, both of which must be understood. Not comprehending the works which his words explained, those words are blind.

"The Word was made flesh." Divine Truth and Love must be seen and felt by mortals, before the Science that declares them could be demonstrated. Hence their embodiment in the blessed Jesus, — that Life-link which forms the connection through which the real reaches the unreal, Soul rebukes sense, and Truth destroys error.

In Jewish worship the Word was materially explained, and the spiritual sense was unperceived. The religion

that sprang from half-hidden Israelitish history was scholastic and void of healing power. The Master often refused to explain his words, because it is difficult for a material age to apprehend spiritual Truth. He said: "This people's heart hath become gross, and their ears are dull of hearing, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and turn from their ways, and I should heal them."

Where my critic loses faith in God's power to heal the sick, I cannot follow him. Neither can I heal, if I plant myself on his material platform.

I became a member of the Orthodox Congregational Church when a child. Later, when I was an invalid, my own prayers failed to heal me, and so did the prayers of my faithful friends. When I discovered the spiritual sense of the creed, the Science of Christianity, it was to me a present help. It was the living, palpitating presence of Christ, or Truth, that healed me.

We cannot bring out the practical proof of Christianity, that Jesus required, while error is as potent and real to us as Truth, and while we make a personal devil and a personal God our starting-points; especially if we consider Satan as a being coequal in power with Deity, if not superior to Him. Because such starting-points are neither spiritual nor scientific, they cannot work out the spiritual and scientific rule of Christian healing, which proves the nothingness of error by the all-inclusiveness of Truth.

Our Master declared that his material body was not Spirit, evidently considering it a mortal belief; whereas the Jews took a diametrically opposite view. To Jesus,

not materiality, but spirituality, was the reality of man's existence; while to the rabbi, the spiritual was the intangible and prospective, if not the unreal.

The Israelites centred their thoughts on the material, in their attempted worship of the spiritual. To them matter was Substance, and Spirit was shadow. They thought to worship Spirit from a material standpoint, but this was impracticable. They might appeal to Jehovah, but their prayer brought down no proof that it was heard, because they did not sufficiently understand God as able to demonstrate His power to heal, — to make harmony a reality, and to make discord the unreality.

If my critic had a child who was frightened at imaginary ghosts, and sick in consequence of her fear, would he say to her: "Ghosts are real. They exist, and are to be feared; but you must not be afraid of them"?

The child, like the adult, *ought* to fear a reality that can harm him, and which he does not understand; for at any moment she may become its helpless victim. But instead of increasing the fear of his child, by declaring ghosts to be real, merciless, and powerful, thus watering the very roots of the child's timidity, would he not assure the child her fears were groundless, that ghosts are not realities, but beliefs, and that these beliefs are erroneous and human?

In short, he would tell her not to believe in ghosts, for there are no such things; knowing, if he destroys her belief in their reality, her terror will depart and her health be restored; because the objects of her alarm will vanish into nothingness, no longer seeming worthy of fear or honor. To accomplish a good result, it is certainly not irrational to tell the truth about ghosts.

The scientific real is the sensuous unreal. What seems real to sense is unreal in Science. Personal sense and Science have ever been antagonistic; and will so continue, till the testimony of the senses yields entirely to Science.

How can a Christian — having the stronger evidences of Truth, which contradict the evidence of error — think of error as real or true, either in the form of sickness or sin? You admit that Truth is God, and that God is omnipotent; and certainly Truth should destroy error.

We have not outlived the age of ghostly beliefs. All of us have them, more or less. We have not yet reached all reality.

All that is real is eternal. Perfection underlies reality. Without it, nothing is real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points; or we shall continue to suffer from the nothingness of superstition, until we gladly give up all belief in it. When we learn that discord is not real, because it is not immortal harmony, we are ready for progress, "forgetting those things which are behind."

The grave does not banish the ghost of materiality. So long as there are supposed limits to Mind, and those limits are assigned to man, so long will ghosts continue. Mind is limitless. It never was material. The notion of *bodily minds* is a mortal belief, — yea, a ghost; and Jesus is the authority for this assertion. The Principle of Being is spiritual and immortal; and from this it follows that whatever is laid off is the ghost of some unseen reality. Our material beliefs can neither demonstrate Christianity, nor apprehend the reality of being.

Are my protests against the notion of material Life, Substance, or Intelligence "utter falsities and absurdities"? Why then does my critic obey the Scripture, and war against "the world, the flesh, and the devil"? Why does he invoke the divine aid to enable him to leave all for Christ, Spirit, — using my phraseology, but not practising what he preaches? My words find their immortality in deeds, for their Principle heals the sick and spiritualizes humanity.

On the other hand my critic offers no proof, and gives none, of the ability of Christ to heal the sick. He thinks it enough that his barren and desultory dogmas should be in accordance with the traditions of the elders, who have set their seals thereto.

Consistency is seen in example more than in precept. Inconsistency is shown by words without deeds, which are like clouds without rain. If my words fail to express my deeds, God will redeem that weakness, and out of the mouth of babes He will "perfect praise." "The night is far spent," and with the dawn Truth will open the spiritual senses to hear and speak the "new tongue."

Sin should become unreal to every one. It is in itself inconsistent, a divided kingdom; and I rejoice to have found this out.

Then my critic should be charitable. If my sentences appear inconsistent, he should try and learn what they mean. I dispose of the charge of inconsistency by giving something practically better than words. As for sin and disease, I talk them up to talk them down; and I name them in order to unname them, and show their nothingness.

Will my judge decide on the relative value of two theories: one that heals; and the other, which denies the first, but cannot heal?

That my statements are "absolutely false, and the most egregious fallacies ever offered for acceptance," is but my critic's opinion, wholly owing to his misunderstanding both of the Principle and practice of Christian Science, and his consequent inability to demonstrate that Science. Without this understanding, no one is capable of impartial or correct criticism; because demonstration and understanding are God's harmonious and immortal keynotes, proven to be such by the sick who are cured and by sinners who are enlightened.

Strangely enough, we ask for material evidence in support of spiritual existence; when these realms are so antagonistic that the material must disappear before the spiritual can be attained. This material existence affords no evidence of spiritual existence and immortality. Sin, sickness, and death do not prove man's entity or immortality. Discord can never establish the facts of harmony. Matter is not the vestibule of Spirit.

Jesus reasoned on this subject practically, and controlled sickness, sin, and death from the basis of his argument. Understanding the nothingness of material things, he spoke of flesh and Spirit as the two opposites, — as Truth and error, not contributing in any way to each other's happiness and existence. He said: "The same fountain sendeth not forth sweet and bitter water," and, "You cannot gather grapes of thorns." Even Paul asked, "What fellowship hath Christ with Belial?"

My censor would have an eternal copartnership between error and Truth. Will he admit that God is

incapable of sinning, — as I certainly believe? Then how could God make man capable of sin?

Did God create man, who is called material, out of Himself, Spirit? Did evil proceed from good? Did God commit a fraud on humanity, and make man capable of sin, in order to condemn him for it? Would my critic call it wise and good, to create the primitive and then punish its derivative?

Can evil be derived from good? Impossible! Was there original self-creative sin? Then there must have been more than one Creator, more than one God. In common justice we must admit that God will not punish man for doing what He created him capable of doing, and knew, from the outset, that man would do. God is "too pure to behold iniquity." You sustain Truth by condemning a lie.

Jesus said of personified evil, that it was "a lie, and the father of the lie." Truth neither creates a lie nor the capacity to lie. If we would only relinquish the belief that God makes sickness, sin, and death, or that He makes man capable of suffering on account of this trio, we should begin to sap the foundations of error, and ensure its destruction; but if we dignify mortal mind with the creativeness and authority of Deity, how dare we attempt to destroy that which He hath made?

History shows that this arbitrary and unjust sense of Deity originated in what is termed mortal mind. As there really is no mortal mind, you see that this wrong notion about God originated in a false supposition, not in Immortal Mind, and is fading out; that it is a false claim, eventually disappearing, according to the teachings of the Apocalypse.

If the opposite of God is as real as He, there must be two supreme powers, and God cannot be all-powerful. Can Deity be omnipotent, while another strong and sinful being is self-creative? Is Life really God, as the Scripture saith? And, if so, can Life, or God, enter matter? And can matter drive Spirit hence, beating Omnipotence at every point?

Is the woodman's axe, that destroys a tree, superior to Omnipotence? Can a leaden bullet deprive a man of Life? If Mind is at the mercy of matter, then matter is omnipotent.

Such doctrines are "confusion worse confounded." If two statements contradict each other, one must be null and void. Is Science thus contradictory? Christian Science, rightly understood, coincides with the Scriptures, and sustains logically every point it presents. Otherwise it would not be Science, and could not present its proofs.

Christian Science is not made up of contradictory aphorisms, nor of the inventions of those who scoff at God. It is the calm, clear verdict of Truth against error.

If the evidence of the existence of Spirit, or Soul, is palpable to spiritual sense only, and not cognizant to the five personal senses, — while yet these senses are indispensable to man's existence or entity, — what becomes of the Ego when matter disappears?

One more question: Why are the words, rather than the remarkable works, of prophet and apostle quoted for people's instruction? When history records the lives of great and good men, their acts are considered paramount to their sayings. Deeds are what we strive most to emulate.

My critic says: "Rest assured that whatever possible effect Mrs. Eddy may have on the sick, it is by making them believe that she has a wonderful power from the Holy Spirit to remove disease."

Does my critic wish to be understood as meaning that the members of a church have half the faith in a woman, whom they never met, that they have in their pastor? Let any clergyman try to cure his friends by their faith in himself. Will that faith heal them? I will take the same cases, and cure will follow. Is this the result of their faith in me, rather than in their pastor? I have healed infidels, whose only objection to my method was that I believed in the Holy Spirit, while they did not.

I honor Christianity wherever it is found; but when shall we arrive at the goal that word includes? From Puritan parents I received an early religious education. In childhood I often listened with joy to these words, falling from the lips of my sainted mother, "God is able to raise you up from sickness;" and I pondered the meaning of that Scripture I so often quote, "And these signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

The conclusion is not valid, that I must be a Spiritualist or a medium because I am not a materialist. I never was a Spiritualist; and have always understood that the phenomena of Spiritualism came from the power of mortal mind over mortal mind, on this earthly plane of existence.

My critic and I are like two artists. One says: "I have spiritual mind-pictures indestructible and glorious. When others see them as I do, in their true light and

loveliness, — and know that these pictures are real and immortal, because having a divine basis, — they will find that nothing is lost, and all is won, by a right estimate of what is real."

The other artist replies: "You wrong my experience. I have no mind-pictures except material ones. True, the canvas renders my pictures imperfect and destructible; yet I would not exchange mine for yours, for I made my own, and they are not shockingly transcendental."

Dear reader, which mind-picture shall be real to you — the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will strike the ribs of matter, and be thrown back and forth, swinging forever between the real and the unreal.

Hear the wisdom of Job! —

> Shall mortal man be more just than God?
> Shall man be more pure than his Maker?
> Behold He putteth no trust in His ministering spirits,
> And His angels He chargeth with frailty.
> What then are they who dwell in houses of clay,
> Whose foundation is in the dust,
> Who crumble to pieces as if moth-eaten?
> Between morning and evening they are destroyed;
> They perish forever, and none regardeth it.
> The excellency that is in them is torn away;
> They die before they have become wise.

To show my critic that such theories as mine do not seem absurd to some of the wisest men of modern times,

let me close this reply with an extract from the devout William Ellery Channing, who was admired and followed as the foremost Rational Christian of his time. Though by no means adopting these views as his own, he was thoroughly fair in his estimate; and in his sermon on The True End of Life, preached fifty years ago, he spoke as follows: —

> The philosopher, indeed, in studying the Soul, has not only discerned that it is distinguished from the fluctuating forms of matter, by its power of apprehending immutable Principles, but he has often been led to question whether anything really exists in the universe, beyond Mind and Spirit; whether matter and the body have any substantial being; whether apparently external nature be not an actual creation of our own thought; or, in other words, whether, in believing in an outward world, we do anything more than ascribe reality to our own conceptions. Thus, from the very dawn of philosophy, there have been schools which have held that the material universe has no existence but in the Mind that thinks it.

The critic, whom I have thus answered, has passed on from this world. He was a man rightly honored in the New Church, of which he was a distinguished pillar. In justice to his memory it should be here added, that I afterwards met the reverend father in the company of mutual friends, and "we held sweet converse together." Without quoting verbatim his kind and generous words to me and about me, it is enough to say that he referred to our kinship of spirit. "One touch of nature makes the whole world kin," and *kind*.

CHAPTER XII.

RECAPITULATION.

LET us hear the conclusion of the whole matter. Fear God, and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. — ECCLESIASTES.

QUESTIONS AND ANSWERS.

THIS chapter is from the first edition of my class-book, copyrighted in 1870. It is a condensation of my treatise, and important to learners. The theology of Christian Science pervades its entire statement from beginning to end, and supports the only true medical practice. The Science of Healing, through Mind, is built on no other basis than God, the unerring Mind.

Question. — What is God?

Answer. — God is Supreme Being, Divine Principle.

Question. — What is Principle?

Answer. — Eternal Life, Truth, Love, Substance, and Intelligence.

Question. — Is there more than one Principle?

Answer. — There is not. There is but one Life, one Substance, one Truth; and this is God, omnipotent, omniscient, and omnipresent. The varied manifestations of Science, under the different terms for it, have but one Principle, for there is but one Intelligence, and nothing is real but God and His idea.

Question. — What are spirits and souls ?

Answer. — To human belief they are personalities of Mind and matter, Life and death, Good and evil, Truth and error ; but all these are opposites, as Science reveals, — neither dwelling together nor assimilating. Truth is immortal ; error is mortal. The one is limitless ; the other is limited. One is Intelligence ; the other is non-intelligence. Moreover, one is real, and the other is unreal. This last statement contains the point you will most reluctantly admit, although it is the most important to understand, first and last.

The term *souls*, or *spirits*, is as improper as the term *gods*. Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul or spirit. Those terms mean only one existence, and cannot be rendered in the plural. Heathen mythology and Jewish theology perpetuated the fallacy that Intelligence, Soul, or God could be in matter ; and idolatry and ritualism are the outcome of this man-made belief.

The Science of Christianity comes with the fan in hand, that shall separate the chaff from the wheat. Science will declare God aright ; and Christianity will demonstrate this declaration, and its Divine Principle, making mankind physically, morally, and spiritually better.

Question. — What is the Science of Soul ?

Answer. — The first demand of this Science is, " Thou shalt have no other gods before Me." This *Me* is Spirit. Therefore the command is, Thou shalt have no Intelligence, no Life, no Substance, no Truth, no Love, but that which is spiritual. The second is like unto it, " Thou shalt love thy neighbor as thyself." It should be well

understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this becomes apparent, and the true brotherhood of man will thus be established. Having no other gods, turning to no other Mind but the perfect to guide them, mortals will grow into the Substance of Spirit, and be pure and eternal, having that Mind which was also with Christ Jesus.

Recollect that Science reveals Spirit, Soul, as not in the body, and God as not in man, but as reflected by man. The greater cannot be in the lesser. Such a belief is an error that works ill. This is a leading point in the Science of Mind, that Principle is not in its idea. Spirit, Soul, is not confined, either in man or matter. God is not resident in His own idea, even the perfect and immortal man; much less can He be in mortals, constituted materially. We reason imperfectly from effect to cause, when we conclude that matter is the effect of Spirit; but *a priori* reasoning shows material existence to be enigmatical. Spirit gives the true mental idea. We cannot interpret Spirit through matter.

Reasoning from cause to effect, in Mental Science, we begin with Mind, which must be understood through the idea that expresses it, and cannot be learned from its opposite, matter. Thus we arrive at Truth, or Intelligence, which evolves its own unerring idea, and never can be coördinate with human illusions.

If Soul sinned it would be mortal; for sin is mortality's self, inasmuch as it kills itself. Error must be mortal (being the antipodes of Truth) if Truth is immortal. Because Soul is immortal, sin cannot exist as an eternal verity.

Question. — What is the scientific statement of being?

Answer. — There is no Life, Substance, or Intelligence in matter. All is Mind. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness; hence, man is spiritual and not material.

Question. — What is Substance?

Answer. — That only which is eternal, and incapable of discord and decay. Truth, Life, and Love are Substance, as the Scriptures use this word, in such a text as "The Substance of things hoped for, the evidence of things not seen." Spirit — the synonym of Mind, Soul, or God — is Substance; *i. e.* the only real Substance. The spiritual universe and man are ideas which reflect the Substance of Spirit.

Question. — What is Life?

Answer. — Life is Divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not time, expresses the thought of Life, and time is no part of eternity. One ceases when the other is recognized. One is finite, the other is infinite.

Life is no part of matter. What is termed matter is unknown to Spirit, which involves in itself all Substance, Life eternal, and is everlasting. Matter is a finite illusion. Life is Mind, or Infinite Understanding. It is not limited. Death and finiteness are unknown to Life. If Life ever had a beginning it would also have an ending.

Question. — What is Intelligence?

Answer. — Intelligence is omniscience, omnipresence, and omnipotence. It is the Infinite Mind, the Triune Principle, — or Life, Truth, and Love, — called God.

Question. — Are doctrines and creeds a benefit to man?

Answer. — I subscribed to an Orthodox creed in early youth, and strictly adhered to it through many years; but when all earthly means had failed to restore my health, I caught the first gleam of what interprets God as higher than man-made creeds. This vision took me away from human beliefs, and gave the spiritual import of all things from the Divine Mind expressed through Science. This gave me a new sense of Life, of God, and healed me.

Ever since then my highest creed has been Divine Science, which, reduced to human apprehension, I have named Christian Science. This Sacred Science teaches man that God is his only Life, and that this Life is Truth and Love; that God is to be understood and demonstrated, instead of believed and feared; that divine understanding casts out human error and heals the sick.

The way that leads to Science is strait and narrow. Jehovah sets his signet to Science, making it coördinate with all that is real, with only that which is harmonious and eternal. Sickness, sin, and death, being inharmonious, originate not in God, nor belong to His government. His law, rightly understood, destroys them. Jesus furnished proofs of these statements.

Question. — What is error?

Answer. — Error is a supposition of pleasure and pain, of Intelligence, Substance, and Life as existent in matter. Again — error is neither Mind, nor one of its faculties. Mind is Truth. Error is its opposite, a belief without understanding. Error is unreal because untrue, — that which seemeth to be, and is not.

Question. — Is there no sin?

Answer. — As I have before stated, all reality is in God and His idea, harmonious and eternal. That which He created was good, and "He made all that was made." The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true, because He is Truth, and they are not of Him. We learn of Science that all inharmony of mortal mind or body is erroneous; and error is illusion, possessing neither reality nor identity, though seeming to be real, and identical with Truth.

If error were true, its truth would be error, and through this we should lose the standard of Truth. I find that the Science of Mind disposes of all evil. Truth, God, is not the father of error. Sin, sickness, and death are to be classified as effects of error. Christ came to save sinners. The God-principle is omnipresent and omnipotent. He is everywhere, and nothing else is present or has power. Christ is Truth, and this great Truth comes to heal sickness and sin, — first through a person, and then through the idea in Science. Jesus is the name of the man who presented, more than all other men, this idea of God, for he came healing the sick and the sinful, and destroying the power of death. Jesus is the man, and Christ is the Divine Principle of the man.

In an age of ecclesiastical despotism, Jesus introduced the Principle and practice of Christianity, affording proof of its Truth and Love. But to reach his example, — and test its unerring Science according to his rule, by healing sickness, sin, and death, — a better understanding of God is required, as being the Divine Principle rather than the person of the man Jesus.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the divine scheme and the Science of Christianity. Jesus proved the Principle to be divine, that heals the sick and casts out error. Few however, except his students, understood in the least his teachings and their glorious proofs — namely, that Life, Truth, and Love (the Principle of his unacknowledged Science) destroy all error, sickness, sin, and death.

The reception accorded to Truth in the early Christian era, history now repeats. Whoever introduces the Science of Christianity will be scoffed at, and scourged with worse cords than those which cut the flesh. To the ignorant age in which it first appears Science seems a miracle. Hence the misinterpretation and consequent maltreatment which it receives. Christian marvels (and *marvel* is the simple meaning of the Greek word rendered *miracle* in the New Testament) will be misunderstood and misused by charlatans and the misjudging, until the underlying Principle of these marvels is gained.

If sin, sickness, and death are as real as Goodness, Life, and Truth, then they must all be from the same source, God being their author. Now Jesus came to destroy sin, sickness, and death; yet he "came not to destroy but to fulfil." Is it possible then to believe that the evils which he lived to destroy are the offspring of the Divine Will?

Despite the hallowing influence of Truth to destroy error, must it still be immortal? Truth spares all that is true. If evil is real, Truth must make it so; but error, not Truth, is the author of the unreal; for the

unreal perishes, while all that is real is eternal. The apostle says that the mission of Christ was "to destroy the works of the devil."

Truth came to destroy error, since light and darkness cannot dwell together. One inevitably extinguishes the other. When one appears, the other disappears. "God is too pure to behold iniquity." To Truth there is no error; all is Truth. To Spirit there is no matter; all is Principle and idea.

Question. — What is man?

Answer. — Man is not matter, — brains, blood, bones, and the material rest. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of this, he will be so understood in Science. Error, urged to its final limits, will be self-destroyed. It will cease to claim that Soul is in body, that Life and Intelligence are in matter, and that this matter is man. God is the Principle of man, and man is the idea of God. Hence man is not mortal or material. Mortals are to grow into immortals, as babes develop into adults.

All that is material is mortal. To the five personal senses, man appears to be matter and mind; but Science reveals him as the idea of God, and declares the material senses to be mortal and erring illusions.

Question. — What are body and Soul?

Answer. — Body is the idea, or reflection, of Spirit, in multifarious embodiments of Principle. Soul is the Substance, Life, Intelligence of this idea, or reflection. God, or Principle, is not in the reflection. Hence Soul

cannot be in body, or matter. Man is not a material habitation for Spirit; he is spiritual. Soul, being divine, can be reflected in nothing imperfect, or unlike the Infinite Self.

Man is the expression of Spirit. The Indians caught some glimpses of the underlying reality, as when they called a certain beautiful lake the Smile of the Great Spirit. Separated from man, who expresses it, Spirit would be a nonentity. Man, divorced from Spirit, would be equally a nonentity. But there is, there can be, no such division; for man is co-existent with God.

Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, named *mind*, should be man, indestructible and eternal. Were it otherwise man would be annihilated, for Soul would lose itself with the dissolution of body.

What evidence have you of Immortality within mortality? In Science man has never beheld Spirit, or Soul, leaving a body, or entering it. What evidence is there in support of such a theory of indwelling Spirit, except the evidence of belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of folks, when no such people were ever seen to go out or come in, or had even been visible through the windows? Who can see Soul in the body?

Question. — Do not brains think and nerves feel, and is there not Intelligence in matter?

Answer. — No, not if God be true, and mortal man a liar. The assertion is erroneous that there can be pain or pleasure in matter. That body is most harmonious which is least noticeable in the discharge of its functions.

Man is not in matter, nor of it. He is the image and likeness, the idea, or reflection, of Spirit, and Spirit cannot be reflected by matter, mortality, or sin. "Mortal man" is really a self-contradictory phrase, for man is not mortal ("neither indeed can be") but immortal.

How can Intelligence dwell in matter, when matter is non-intelligent, and brain-lobes cannot think? Such a notion is only a notion, and matter cannot perform the functions of Mind. Illusion says, "I am man;" but this belief is far from actuality. From beginning to end mortals are composed of human beliefs.

If a child is the offspring of physical sense, and not of Soul, it must have a material, not a spiritual origin. With what truth, then, could the Scriptural rejoicing be uttered by any mother, "I have gotten a man from the Lord." On the contrary, if a child comes from God, it cannot be mortal and material, but immortal and harmonious.

Nerves are a belief that there is senation in matter, whereas matter is devoid of sensation. Sensation, as well as action, is governed by Mind, — is in Mind, the origin and governor of all that Science reveals. Sense has its realm apart from Science, in the unreal. Harmonious action proceeds from the Spirit, God. Inharmony has no Principle. Its action is erroneous, supposing man to be in matter, and making matter the cause, as well as the effect, of Intelligence, or Soul, thus attempting to separate Mind from God.

Man is not God, and God is not man. Again, God, or Goodness, could never make men capable of sin. It is the opposite of Good — that is, evil — which seems to make men capable of wrong. Now evil is but an illusion,

and error has no real basis except belief. God is not the author of evil. The supposititious parent of evil is matter.

The Bible declares, "All things were made by Him [the Divine Word], and without Him was not anything made that was made." This is the eternal verity of Divine Science. If sin, sickness, and death were understood as nothingness, they would disappear. As vapor that melts before the sun, evil should vanish before the reality of good. One must hide the other. How important, then, to choose good as the reality. Man is tributary to God, Spirit, and to nothing else. God's being is infinity, freedom, harmony, and boundless bliss.

Material sense never helped mortals to understand Spirit, God. Through spiritual sense only, man comprehends and loves Deity. The various contradictions of the Science of Mind, by the material senses, do not change the unseen Truth, forever intact. The forbidden fruit of knowledge, against which Wisdom warned man, is the testimony of matter, declaring Life, *alias* God, to be at the mercy of death, and good and evil capable of commingling. This is the significance of the Scripture concerning this Tree of Knowledge, this growth of material belief, — "In the day when thou eatest thereof, thou shalt surely die." Human hypotheses first assume the reality of sickness, sin, and death; and then assume the necessity of these evils, because of their admitted actuality.

These human verdicts are the procurers of all discord. If Soul sins it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself. If sin is supported, God must uphold it; and this is impossible, since

Truth cannot support error. Soul is the Divine Principle of man, and never sins. Hence the immortality of Soul. The sinner will at length be found to be only mortal sense; and it will be known that it is the sense of sin which is lost, and not a sinful soul.

Question. — Is it important to understand these explanations, in order to heal the sick?

Answer. — It is; since Christ is the Way. Christ also is Truth, and Truth alone casts out error. Sickness is part of the error that Truth casts out. Error will not expel error. The law of Christian Science is its Truth, that heals the sick on the basis of the One Mind, or God. It can heal in no other way, since the human, mortal mind is not a healer.

Here comes in the question, How do drugs, hygiene, and animal magnetism, heal? I venture to affirm that they do not heal; they only relieve, and exchange one disease for another. I classify disease as error, that nothing but Truth, or Mind, can heal, and this Mind must be divine, not human. Mind transcends all other power, and will ultimately supersede all other means in healing.

What is herein written embraces the important points of Mental Science. In order to heal by Science you must not be ignorant of its theology, nor resist it. Moral ignorance, or sin, affects your demonstration, and hinders its approach to the standard of Science.

In this nineteenth century I affix (and for all time) the name *Science* to Christianity, the name *error* to personal sense, and the name *Substance* to Mind; and I call the world to battle over these issues. Truth not being understood, error is arrayed against me.

Because this Science of Spirit seems to bring into dishonor the scientific schools, — wrestling with material observations, — I have met with opposition; but if my system honors God, I ought to encounter aid, not obstacles, from all thinking people. And Science does honor God, as no other theory honors Him; and it does this in the way of His appointing, by doing many wonderful works.

I must fulfil my mission without timidity or dissimulation, since to be well done the work must be done unselfishly. Christianity will never be based on a Divine Principle, and so found to be unerring, until its Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy can wash away its foundation, for it is built upon the rock, Christ.

Question. — Does Christian Science, or Metaphysical Healing, include medication, hygiene, mesmerism, or mediumship?

Answer. — Not one of them is included in it. The supposed laws of matter yield to the law of Mind in Divine Science. What are termed Natural Science and Material Law are laws of mortal mind. The physical universe expresses the conscious and unconscious thoughts of mortals. Physical force and mortal mind are one. Drugs and hygiene oppose the supremacy of the Divine Mind, and act against it. Drugs and inert matter are unconscious. Certain results, supposed to proceed from them, are really caused by that faith in them which human consciousness is educated to feel.

Mesmerism is the right hand of Humbug, and is either delusion or fraud. When first teaching Mental Science I permitted students to manipulate the head, ignorant

that this could harm or hinder the spiritual direction of thought. A case of mental malpractice called my attention to this question for the first time, and placed it in a new moral and physical aspect. By thorough examination I learned that manipulation hinders, instead of helps, mental healing It establishes a mesmeric connection between patient and practitioner, and so gives the latter more opportunity to influence the thoughts and actions of the former, in whatever direction he may choose, and sometimes with error instead of Truth. Mesmerism injures the sick, and must always prevent a scientific result. This is true of mediumship also.

Studying and observing human error more thoroughly, I have learned that mesmeric influence is not confined to manipulation, but is employed variously, and becomes the subtle agent of the worst crimes that mortals can commit. It is far safer to live unprotected from the contamination of physical plagues, than to inhabit the realm of mortal thought, and be unprotected by Mental Science against this pestilential mental action.

Animal magnetism is the voluntary or involuntary action of error in all its forms, and is the human antipodes of Christian Science. Before discovering, in 1872, the action of this mischievous agent, I supposed that the consent of the victim was essential to its operation. Knowing that it was impossible for my system of mental practice to produce bad effects, I gave no thought to the counteraction of this mental influence, until I was roused to investigate it for the protection of the human race.

Science must triumph over sense, and Truth over error, so determining the facts involved in these theories

and practices, and in all others affecting the welfare of mankind.

Question. — Is not materiality the concomitant of spirituality, and is not material sense a necessary preliminary to the expression of Spirit, and its understanding?

Answer. — If error is necessary to define or reveal Truth, I answer, Yes; but not otherwise. "Material sense" is an absurd phrase, for matter has no sensation. Science says that Mind sees, hears, feels, speaks, and not matter. Whatever contradicts this statement is the false sense that betrays mortals into sickness, sin, and death.

If the unimportant and evil appear, only to soon disappear, because of their uselessness or because of their iniquity, then these ephemeral views of error ought to be obliterated by Truth. Why oppose the Science that instructs mortals how to make sin, sickness, and death appear more and more unreal?

Emerge gently from matter into Spirit. Think not to thwart the spiritual ultimate of all things, but come naturally into Spirit, through better health and morals, and as the result of spiritual understanding. The supposition that death, and a certain amount of sin and pardon, are necessary to perfection, is but a mortal and human belief, which Divine Science can and will overcome, since Jesus has taught the way.

Not death, but the understanding of Life, makes man immortal. The belief that Life can be in matter, or Soul in body, and that man springs from dust or from an egg, is the brief record of the mortal error that Christ, or Truth, destroys, by fulfilling the mental law of being; and thus rendering the body as perfect as the

Mind it manifests. If thought yields its dominion to other powers, it cannot outline in the body its own beautiful images, but effaces them, and delineates a foreign agent, called disease.

The heathen gods of mythology were as real as our bodies are, and controlled war and agriculture as much as our nerves control sensation, or our muscles measure strength. To say that strength can be in matter is like saying the power can be in the lever. The notion of any Life or Intelligence in matter is without foundation in fact, and you can have no faith in falsehood when you have learned its true nature.

Supposing one accident happens to the eye, another to the ear, and so on, until every personal sense is quenched. What is man's remedy? To die, and so get his senses back again? Even then he must gain the Science of sense, in order to retain immortal consciousness. Earth's preparatory school must be improved to the utmost. Really man never dies. The belief that he dies will not establish his scientific harmony. Death is not the result of Truth, but of error, and one error will not correct another.

Jesus proved, by the prints of the nails, that his body was the same immediately after death as before. If death restores sight, sound, and strength to man, then death is surely a better friend than Life. Alas for the blindness of belief, that makes harmony conditional upon death and matter, yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief, exposed to the mercy of chance and change.

Sight, hearing, all the senses of man, are eternal.

They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter. Hence their permanence. If this were not so, man would be speedily annihilated.

If five material senses are the medium through which to understand God, then palsy, blindness, and deafness would place man in a terrible situation, where he would be "without hope and without God in the world." But, as a matter of fact, these calamities often drive mortals to seek a higher sense of happiness and existence.

Life is deathless. It is the origin and ultimate of man, never attainable through death, but gained by walking in the footsteps of Truth, both before and after that change. There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf centuries ago, and will repeat the wonder.

Question. — You speak of belief. Who is it that believes?

Answer. — Spirit understands, and thus precludes the need of believing. Matter cannot believe, but Mind understands. The idea of Truth is reached when Science is comprehended, not believed merely.

Christian evidence is founded on Divine Science, or demonstrable Truth, flowing from Immortal Mind; and there is really no such thing as *mortal* mind. Mere belief is blindness, without Principle whereby to explain the reason of its hope. The belief is erroneous that Life is sentient and intelligent matter.

The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." The understanding that Life is God lengthens our days; and it strengthens our trust in Him, the deathless reality of Life, its almightiness and immortality.

This faith relies upon an understood Principle. This Principle makes whole the diseased, and brings out the enduring and harmonious phases of things. The result of my teachings is their sufficient confirmation. When, on the strength of these instructions, you are able to banish a severe malady, the cure shows that you understand my teaching, and get the benefit of its blessing.

The Hebrew and Greek words, often translated belief, differ somewhat in meaning from that conveyed by the English verb *to believe*, and its derivatives, having more the significance of understanding, trust, constancy, firmness. Hence the Scriptures often appear, in our common version, to approve and endorse belief, when they mean to enforce the necessity of a higher quality.

Question. — Do the five personal senses constitute man?

Answer. — Science sustains with immortal proof the impossibility of any material sense, and defines these so-called senses as Human Beliefs, whose testimony cannot be true of man or his Maker, — of whose reality, or immortality, the senses can take no cognizance. Nerves have no more sensation, apart from what belief bestows upon them, than the fibres of a plant. Mind alone feels, sees, tastes, smells, and hears; therefore these faculties continue when organization is destroyed. Otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could

reproduce them in all their perfection; but they cannot be disturbed, since they exist in Soul.

The less Mind there is manifested in matter, the better. When the lobster loses his claw it grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost; and that there are, properly speaking, no material senses. Any hypothesis, which supposes Life to be in matter, is an educated belief. In infancy this belief is not equal to guiding the hand to the mouth, and in old age it fades into utter extinction.

Personal sense defrauds, lies, cheats, will break all the commands of the Mosaic Decalogue, to meet its own demands. How then can this sense be the channel of blessings or of understanding to man? How can man, reflecting God, be dependent on such material senses for knowing, hearing, seeing? Who dare say that the senses of man can be at one time the medium for serving sin, and at another for communion with God?

An affirmative reply would contradict the Scripture, for "the same fountain sendeth not forth sweet and bitter waters."

The so-called senses of matter are the only source of evil or error. Science shows them to be false; since matter has no sensation, and no organic construction can give it hearing and sight, or make it the medium of Mind.

Outside of the material sense of things, all is harmony. A wrong sense — of God, man, and creation — is *nonsense*, or want of sense. Belief would have the material senses sometimes good and sometimes bad.

Belief is erring. It assures mortals that there is real

pleasure in sin, — that you can find it in drunkenness, stealing, lying, fraud, defamation. The grand truths of Science dispute this error.

Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright. Science reveals Truth and Love as the motive-powers of man. Will — blind, stubborn and headlong — co-operates with appetite and passion. Thence arises its evil. Thence also comes its powerlessness, since power belongs to good, not to evil.

The Science of Mind needs to be understood. Until it is understood, mortals are more or less deprived of Truth. Human theories are helpless to make man harmonious or immortal, since he is so already, according to Science. Our only need is to find this out, and reduce to practice the Principle of perfect manhood.

"Quench not the Spirit, despise not prophecy." Human belief — or knowledge gained from the so-called material senses — would, by fair logic, annihilate man, along with the dissolving elements of clay. The scientific explanations of the nature and origin of man destroy all material sense with immortal testimony. This gives place to the spiritual sense of man, which can be obtained from no other source.

Sleep and mesmerism explain the mythical nature of material sense. Sleep reveals material sense as either oblivion or nothingness, as illusion or dream.

Beneath the mesmeric touch a man will believe that he freezes when he is warm, that he is swimming when he is on dry land. Needle-thrusts will not hurt him; a delicious perfume will seem intolerable.

Animal magnetism thus uncovers material sense, and shows it to be a belief without actual foundation. Change the belief, and the sensation changes. Destroy a belief, and the sensation disappears.

Material man is made up of involuntary and voluntary error, of a negative right and a positive wrong, — calling itself right.

Spiritual man is never wrong. He is the likeness of his Maker. Matter cannot connect mortals with the true origin and facts of being, in which all must end. It is only by acknowledging the supremacy of Spirit, which annuls the claims of matter, that mortals can lay off mortality, and find the indissoluble spiritual link that establishes man forever in the divine likeness, inseparable from his Creator.

The belief that matter and Mind are one, that matter is awake at one time and asleep at another, — sometimes presenting no appearance of Mind, — this belief culminates in another belief, namely, that man dies.

Science reveals material man as a dream at all times, and as never the real being. The dream or belief goes on, while our eyes are closed or open. In sleep memory and consciousness are lost from one body, whence they wander whither they will, with their own embodiment.

Awake, we dream of the pains and pleasures of matter. Who will say, even though not understanding Christian Science, that this dream — rather than a dreamer — is not mortal man? Who can rationally say otherwise, when the dream leaves mortal man intact in body and mind, and the so-called dreamer lies unconscious on the pillow? For right reasoning there should be but one fact before the mind, namely, spiritual existence.

Really there is no other existence, since Life cannot be united to its opposite, — mortality.

Being is holiness, harmony, immortality. The knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. We know that the statement which can be proved must be correct.

New thoughts are constantly obtaining the floor. The two opposite theories — that all is matter, or else that all is Mind — will dispute the ground, until one is acknowledged. Discussing his campaign, a great general said, "I propose to fight it out on this line, if it takes all summer." Science says, All is Mind and Mind's idea. You must fight it out on this line. Matter can afford you no aid.

The notion that Mind and matter commingle, in the human illusion as to sin, sickness, and death, must eventually submit to the Science of Mind, which denies this proposition.

Everything is Mind. On this statement I stand. I hold myself ready to meet any profound thinker on this subject, and prove to him that this statement is scientific, and that its Principle demonstrates harmony and immortality.

The conservative theory, so long believed, is that there are two factors, matter and Mind, uniting on some impossible basis. This theory would keep Truth and error always at war. Victory would perch on neither banner. On the other hand, Christian Science would speedily give the triumph to Truth's soaring eagles.

To personal sense the sun appears to rise and set, and the earth to stand still; but Science contradicts

this, and explains the solar system as working on a different plan. All the evidence of physical sense, or of the knowledge obtained thereby, must yield to Science, the immortal sense of things.

Question. — Will you explain sickness, and show how it is to be healed?

Answer. — Like a surgeon bandaging the limb and arranging plasters, before proceeding to amputation, I have been preparing to answer this question. The answer involves my first discovery, the discovery that enabled me to give a demonstration of Christian Science, or healing through Mind, the method whereof is described in the chapter on Healing and Teaching.

Mind must be found superior to all the beliefs of the five personal senses, and able to destroy all the ills "that flesh is heir to."

I learned that sickness is an illusion, to be annihilated by Science; that disease is a suffering of mortal mind. Disease is fear made manifest on the body, whether this fear take the form of cancer, consumption, small-pox, or an injured limb.

The fear of dissevered bodily members, or a belief in such a possibility, is reflected on the body, — in the shape of headache, fractured bones, dislocated joints, and so on, — as directly as shame is seen in the blush rising to the cheek. This human error, about physical wounds and colics, is part and parcel of the delusion that matter can feel and see, having sensation and substance.

Divine Truth takes away this physical sense of error, just as it removes a sense of moral or mental error. That the body is matter, and that matter should suffer, — these propositions seem perfectly real and natural in

dreams. Every sense of Life, or Mind, in matter is but a dream, and not the reality of being. If Christ could waken Lazarus from the dream of death, this proves that Christ can restore every lost sense. Who shall dare to doubt this consummate test of the power and willingness of Divine Mind to hold man forever intact, in a perfect form, and to govern his entire action? Jesus said, "Destroy this temple [body] and I [Mind] will build it again;" and so he did, for tired humanity's reassurance.

I deem it infidelity to believe that so great a work as Christ's was done for himself, — or for God, who needed no help from Christ's example, to preserve the eternal harmony; but mortals did need this help, and Divine Love always has met, and always will meet, every human need.

It is infidelity also to imagine that Jesus demonstrated the divine power to heal only for a select number, or a definite period of time; since to all mankind, and in every hour, Deity can supply all necessary aid to humanity, physically, morally, and spiritually.

The miracle of divine grace is the only miracle of healing. Jesus demonstrated the inability of matter, as well as the infinite ability of Spirit, thus helping feeble human sense to flee from its own convictions, and seek safety in Divine Science.

Reason, rightly directed, serves to correct the errors of sense; but while the spell of belief remains unbroken, sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks this illusion with its own unbroken reality.

Which of these two testimonies concerning man are

you ready to accept? One is the mortal evidence, unreal, changing, and dying. The other is the eternal and real testimony, bearing Truth's signet, its lap piled high with immortal fruits.

Our Master cast out devils and healed the sick. It should be said of his followers, that they cast evil out of themselves and others, and heal the sick. God will heal the sick through man, whenever man is governed by God. Truth casts out error now, as surely as it did eighteen centuries ago. All of Truth is not understood; hence its healing power is not fully demonstrated.

If sickness is Truth, or the idea of Truth, you cannot destroy it, and it would be absurd to attempt it. Then let us classify sickness and error as our Master did, when he said to the woman, "Satan hath bound thee." Let us find a sovereign antidote for error in the inspiration of Truth, a power that opens the prison doors to such as are bound, and sets the captive free.

Cling steadfastly to God and His idea, if the illusion of sickness or sin tempts you. Let none but His likeness abide in you. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of being — as it eternally is — can destroy any painful sense, or belief, of that which being is not. Let Science, instead of personal sense, support your theory of man, and your theory will supplant error with Truth, replace mortality with immortality, and remedy discord with harmony.

Question. — How can I progress most rapidly in the understanding of Christian Science?

Answer. — After studying the letter, imbibe the Spirit. Adhere to its Divine Principle, and follow its behests, abiding steadfastly in Wisdom, Truth, and Love.

In the Science of Mind you will soon ascertain that error cannot destroy error. You will also learn that the transfer of mental pictures, from one mortal mind to another, tends to a speedy inoculation with the virus of error. You will learn that in Christian Science the first duty is to obey one God, to have one Mind, and to love the neighbor.

That Life is God we all must learn. Ask yourself: Am I living the life that approaches goodness? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow "brighter unto the perfect day." Good works will prove what the understanding of God brings to man.

My students can demonstrate, with scientific certainty, the rule of Christian Healing, upon the Principle that underlies, overlies, and encompasses all true being.

KEY TO THE SCRIPTURES.

I ROSE, in all the pride of youth,
To hail the light that round me lay;
Thirsting for knowledge and for Truth,
My Soul sprang on her heavenly way.
In vain the mysteries of the past,
Still sealed, before my eyes were cast.

. . . . . .

I wept, and all my weakness owned;
Those sacred words unbound my grief.
The Truth, the Way, the Life, I found,
As on his breast I sought relief;
And owned, subdued, the light of heaven
To humble hearts alone is given.

ANONYMOUS.

CHAPTER XIII.

GENESIS.

THESE are Thy glorious works, Parent of good, —
Almighty, Thine this universal frame,
Thus wondrous fair. Thyself how wondrous, then,
Unspeakable, who sittest above these heavens,
To us invisible, or dimly seen
In these Thy lowest works; yet these declare
Thy goodness beyond thought, and power divine.

MILTON.

SPIRITUALLY followed, Genesis is the history of the fallen image of God, named mortal man. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and spiritual actuality of man, as given in the first chapter of Genesis.

The sun is a figure of Soul outside the body, giving Life and Intelligence to mortal men, the poor representatives of the immortals. When the crude forms of human thought take on higher symbols and significations, my scientific theory of the universe and man will be understood, and hailed with head and heart.

In the following exegesis, each text is followed by its spiritual interpretation, according to the teachings of Christian Science.

Genesis i. 1. In the beginning God created the heaven and the earth.

The Infinite hath no beginning. This word *beginning* is employed to signify *the first*, — that is, the eternal verity and unity of God, the universe, and man. The creative Principle — Life, Truth, and Love, — is God. The universe and man are reflections of Him. There is but one Creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the Infinite Mind, and forever reflected. These ideas range from the infinitesimal to immensity, and the highest ideas are the sons and daughters of God.

Genesis i. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

The Divine Principle, and its idea, constitute spiritual harmony, — heaven and eternity. In this universe of Truth, matter is unknown, — "without form and void." No error, no supposition of mortality, enters there. Science, the Word of God, said to the darkness upon the face of supposed error, "Let there be light;" and there was light, revealing the eternal wonder, — that infinite space is peopled with God's ideas, which reflect Him in countless forms of Life, Substance, and Intelligence.

Genesis i. 3. And God said, "Let there be light;" and there was light.

Immortal and Divine Mind presents the idea of itself: first, in light; second, in reflection; third, in spiritual and immortal forms of beauty and goodness; but God creates no element or symbol of discord or decay. He

creates neither erring thought, mortal life, mutable truth, nor variable love.

Genesis i. 4. And God saw the light that it was good; and God divided the light from the darkness.

Spirit, dwelling in infinite light and harmony, from which emanate its ideas, is never reflected by aught but the good.

Genesis i. 5. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

All questions, as to Deity's creation being both spiritual and material, are answered in this passage. Solar beams are not yet included in the record of creation, yet there is light. This light is not from sun, or from volcanic flames, but it is the revelation of Truth and its idea. This shows that there is no place where His light is not seen, for Truth, Life, and Love fill immensity and are ever present.

Was not this a revelation? The successive appearing of God's ideas is represented as taking place on so many *evenings* and *mornings* — words which indicate clearer views of Him than are implied by *darkness* and *dawn*.

Here we have the explanation of another Scripture, that "one day with the Lord is as a thousand years." The rays of Infinite Truth, when gathered into the foci of ideas, bring light instantaneously; whereas a thousand years of unconcentrated beams, random beliefs, human hypotheses, and vague conjecture emit no such effulgence.

Did Infinite Mind create matter, and call it Light? Spirit is light; and the opposite of Spirit is matter, just

as darkness is the opposite of light. Material sense is nothing but a sense of the absence of Spirit. No solar rays or planetary revolutions form the day of Spirit. Mind makes its own record, and mortal thought has no record in the first chapter of Genesis.

Genesis i. 6. And God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

Spiritual understanding is the firmament that distinguishes between Truth and error, and the signification of the sun is Love. Remember that Divine Mind, not matter, creates all identities; and they are forms of thought, the ideas of Spirit, present to Mind only.

Genesis i. 7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

Spirit imparts the understanding which leads into all Truth. Spiritual sight is the discernment of good. Understanding is the line of demarcation between the real and unreal. It brings the things of Truth, Life, and Love into a demonstration, that gives the divine sense and spiritual signification of all things in Science.

This understanding is not intellectual, is not aided by scholarly attainments. The fact of all things is brought to light in Spirit. God imparts to His idea, man, a faculty capable of distinguishing between the immortal, unerring, and infinite, on the one hand, and the mortal, erring, and finite on the other; of distinguishing between the false and true, of separating Mind, and its idea, from matter — illusion.

Objects utterly unlike their original do not reflect that original. Hence matter cannot proceed from God, and therefore it has no real entity. Understanding is a quality of God, a quality which separates Science from supposition, — which makes Truth final, saying, "Truth is all, and there is no error."

Genesis i. 8. And God called the firmament Heaven: and the evening and the morning were the second day.

Spirit unites understanding to eternal harmony and Science. The calm and exalted thought takes upon itself understanding, and is at peace; while the dawn of ideas goes on, forming the second stage of progress.

Genesis i. 9. And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear."

Spirit gathers unformed thoughts into their proper channels. He unfolds these thoughts, even as He opens the petals of a rose, to send their fragrance abroad.

Genesis i. 10. And God called the dry land Earth; and the gathering together of the waters called He Seas: and God saw that it was good.

Spirit causes the barren thought to bud and blossom, and thought in solution to be still, gathering all at last into one eternal bond of union and love. He duly feeds and clothes every object, as it rises in the scale of creation, so that it may express the Fatherhood and Motherhood of God. He names and blesses all. Without natures thus particularly defined, all things would be one, and His creation full of nameless children, —

wanderers from the parent Mind, strangers in a tangled wilderness.

Genesis i. 11. And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth:" and it was so.

Spirit causes its own idea to reflect the creative power of its Principle, or Life, that reproduces the multitudinous forms of Mind, and governs the multiplication of ideas. The tree or herb does not yield fruit because of any propagating principle of its own, but because it reflects the Creator.

Infinite Mind governs all ideas, from the molecule to infinity. The Divine Principle of all expresses Science and art throughout His creation; and the only immortality of His work is in the divine artist. Creation is ever appearing, and must ever continue to appear, from the nature of its inexhaustible Source.

The seed is in itself, only as Mind is all and reproduces all. Mind is the multiplier, and Mind's ideas — the universe and man — are the product. The only Intelligence of a thought, a seed, or a flower is God, the Creator of them. Mind is the Soul of all, and Truth and Love constitute the Intelligence which governs all.

Genesis i. 12. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

God determines the gender of His own ideas. The gender of the tree is Mind. The seed within itself is the pure thought emanating from Mind. The feminine gender is not yet expressed in the text. The Divine Mind

— that is, the element of production, of which spiritual ideas are the expression — names the female gender last; because femineity is highest in the ascending order of creation. The pure, intelligent idea unfolds into Love, as it rises from the lower to the higher; and "the last shall be first," in the translation back to spiritual origin.

Genesis i. 13. And the evening and the morning were the third day.

The third stage of thought, or mental advancement, is an important one to the human mind, whose indistinct and thronging thoughts are advancing to the light of understanding. This period corresponds to the resurrection, when Spirit is seen to be the Life of all, and the deathless Life, or Mind, is seen to be dependent on no organization whatever. Our Master reappeared to his students, — came from the grave on the third day of this scientific stage of ascending thought, — and presented to them the certain sense of eternal Life.

Genesis i. 14. And God said, "Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years."

Spirit creates no other than heavenly or celestial bodies, but the stellar universe is no more celestial than our earth. This text gives the idea of the rarefaction of thought, as it ascends higher. God forms and peoples the universe. The light of spiritual understanding gives gleams of the Infinite only, as nebulæ indicate the immensity of space.

Mineral, vegetable, and animal substances are no more contingent on solar time or material structure, than they

were when "the morning stars sang together." Mind made the "plant, before it was in the ground." The periods of spiritual understanding are the days and seasons of Mind's creations, wherein beauty, sublimity, purity, holiness, — yea, the divine nature, — are appearing upon the universe and man, never to disappear. Truly is it written —

> These as they change, Almighty Father, these
> Are but the varied God.

Knowing the science of creation, wherein all is Mind and its ideas, Jesus rebuked the material thought of his fellow-countrymen: "Ye can discern the face of the sky, but can ye not discern the signs of the times?" How much more should we seek to apprehend the spiritual idea of God, than to dwell on the objects of sense! To discern the rhythm of Spirit, and blend with the music of the spheres, thought must be purely spiritual.

Genesis i. 15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

Truth and Love enlighten the understanding, and this illumination is reflected spiritually by all who walk in the light.

Genesis i. 16. And God made two great lights; the greater light to rule the day, and the lesser to rule the night. He made the stars also.

Spirit alone can impart the limitless idea of Infinite Mind. Geology has never explained the earth's formations. It cannot explain them, because it never produced them. There is no allusion to solar light, until time had been divided into evening and morning; and no

allusion to fluids, until after the formation of minerals and vegetables.

This shows that light is a symbol of Life, Truth, and Love, instead of a vitalizing property of matter. Science reveals One Mind, shining by its own light, and governing its own ideas — man and the universe — in perfect harmony. Mind forms the ideas that subdivide and radiate their borrowed light; and this explains this Scripture, "whose seed is in itself." Ideas "multiply and replenish the earth," but Mind supports the various ideas that constitute the sublimity and magnitude of its creation.

Genesis i. 17, 18. And God set them in the firmament of the heaven, to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Spirit is revealed to the understanding through harmony, as in Divine Science, which is the seal of Deity and has the impress of heaven.

Mind gives light to our mortal sense of the sun, and scatters the darkness that fleeth away. In the eternal Mind there is no night, — no sorrow, pain, or sin.

Genesis i. 19. And the evening and the morning were the fourth day.

The faint and full effulgence of God's infinite idea marks the periods of progress.

Genesis i. 20. And God said, "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth, in the open firmament of heaven."

Spirit is reflected throughout the universe, in its liquid, solid, and aëriform parts. Rocks and mountains stand

for the solid and grand ideas of Truth. Animals and mortals present the gradation of divine thought, rising in the scale of intelligence, taking form in masculine and feminine ideas. The fowls that fly above the earth, in the open firmament of heaven, correspond to aspirations, soaring beyond and above personality, to the understanding of their impersonal and Divine Principle.

Genesis i. 21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good.

Spirit is symbolized by strength, presence, and power; also high and holy thoughts, winged with Love. The angels of His presence, which have the holiest charge, abound in the spiritual atmosphere of Mind, and constantly reproduce their own characteristics.

Genesis i. 22. And God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

Spirit blesses the multiplication of its own pure and perfect ideas, as evolved from the One Mind.

Genesis i. 23. And the evening and the morning were the fifth day.

The advancing steps, in the teeming universe of thought, lead on to more exalted ideas.

Genesis i. 24. And God said, "Let the earth bring forth the living creature after his kind, — cattle, and creeping thing, and beast of the earth after his kind;" and it was so.

Spirit inspires one idea by another. Diversity, classification, and individuality are as eternal as Mind; but

the Intelligence, Life, and Immortality of all are in the Principle that creates.

Genesis i. 25. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind; and God saw that it was good.

God inspires all forms of spiritual thought. Some ideas He destines to roam in the realm of Mind, joyous in their strength. To others He assigns laborious tasks. Some must creep before they can climb. All must ascend in humility the heights of holiness.

Moral courage is the Lion of the Tribe of Judah, the king of the mental realm, roaming free and fearless in the forest, halting undisturbed in the open field, climbing stupendous heights, and resting in "green pastures, beside the still waters."

Diligence, promptness, and perseverance are "the cattle upon a thousand hills." They carry the baggage of stern resolve, and keep pace with the highest purpose. Patience is the tireless worm, creeping slowly over lofty summits, persevering in its intent.

The animals created by God are not carnivorous. This is the heavenly estate pictured by Isaiah: —

> Then shall the wolf dwell with the lamb,
> And the leopard shall lie down with the kid;
> The calf and the young lion and the fatling shall be together,
> And a little child shall lead them.

Tenderness shall accompany all the might that Spirit imparts.

The serpent of His creating is neither subtle nor poisonous, but a wise idea, charming in its adroitness.

Spirit has no elements of evil or poison to impart. Its ideas are subject to the Mind that formed them, — the power which changeth the serpent into a rod.

Understanding the control that Spirit holds over all, Daniel felt safe in the lion's den, Paul knew the viper to be harmless. All the creatures of God are harmless, useful, indestructible, moving in the harmony of Science. A realization of this grand verity was a source of strength to the ancient worthies. It supports Christian healing, and enables us to emulate the example of Jesus.

Genesis i. 26. And God said, "Let us make man in Our image, after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The eternal Elohim makes man. The name is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the trinity of Life, Truth, and Love.

"Let *them* have dominion." All that Spirit creates moves in accord with the Divine Mind, reflecting goodness and power.

Your mirrored reflection is your own image or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his Divine Principle, God. Call the mirror Divine Science; and call its reflections, the universe and man. Then note how true, according to Science, is the reflection to its original.

As the mirror reflects yourself, so you — the spiritual

universe and mankind — reflect God. The Substance, Life, Intelligence, Truth, and Love, that constitute Deity, are reflected by His creation; and we shall see this true likeness and reflection everywhere, when we subordinate the false testimony of the senses to the facts of Divine Science.

Spirit creates and fashions all things spiritually, after its own likeness. Life is reflected in life, Truth in truth, God in good. Truth imparts its own true peace and permanence. Love, redolent with unselfishness, bathes all in beauty and good. The grass beneath our feet silently exclaims, "The meek shall inherit the earth." The modest arbutus, from under the snow, sends her sweet breath to heaven. The great rock gives shadow and shelter. The sunlight glints from the church-dome, glances into the prison-cell, glides into the sick-chamber, gilds the hospital cot, brightens the flower, beautifies the landscape, blesses the earth.

Man, made in God's likeness, reflects His dominion over all the earth. Man is co-existent and eternal with God, forever manifesting, in the more glorified forms of the ascending senses, the Infinite Father and Mother God.

Genesis i. 27. So God created man in His image; in the image of God created He him; male and female created He them.

To emphasize this momentous truth, it is repeated — that God made man in His own image, to reflect the Infinite Spirit. It follows that *man* must be the generic term for all creation, masculine, feminine, and neuter.

In one of the ancient languages the word for *man* is used also as the synonym of *mind*. How this definition

has been weakened by anthropomorphism, or a *humanization* of Deity, making Him a physical and personal being!

Gender must be a life-giving quality of Mind, since Spirit, not matter, is Life. The male idea corresponds to creation, to Intelligence and Truth. The female idea corresponds to Life and Love.

The world believes in many deific persons, yet there is but one God. It follows that Deity is not a person. He has countless ideas, many sons and daughters; but they all have one Principle and Father.

The only proper symbol of the personality of Infinite Mind is that Mind's infinite idea. What is this idea? Who shall behold it? Even eternity can never reveal the whole of God, since there is no limit to Mind or its embodiment. We have not as much authority in Divine Science for considering God masculine, as we have for considering Him feminine, for femineity gives the last (and therefore the highest) idea of Deity.

Genesis i. 28. And God blessed them; and God said unto them, "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Spirit blesses its own ideas, causes them to multiply, and allows the higher to govern the lower. Man, in the image of his Maker, reflects the divine power and might. He is the master of earth, not made to till the soil. His birthright is dominion, not subjection. He is to be lord of beast, fowl, reptile, and fish, — himself subordinate alone to his Maker. This is the Science of Being.

Genesis i. 29, 30. And God said: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is Life, I have given every green herb for meat." And it was so.

God gives the lesser idea of Himself to support the greater. In return, the higher always protects the lower. The rich in spirit help the poor, in one grand human brotherhood, all having the same Principle, or Father.

The Divine Spirit giveth to the lowest spiritual idea might and immortality. This idea simulates goodness, shining through it as the blossom shines through the dew. The higher forms of goodness reflect Mind in Truth and Love.

Genesis i. 31. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Spirit comprehends all and expresses all; and all must be as perfect as its Principle is perfect. Nothing is new to Spirit. God rests from His labors. Giving has not wearied or impoverished Him. No exhaustion follows the action of Mind in Divine Science.

Genesis ii. 1. Thus the heavens and earth were finished, and all the host of them.

Thus the ideas of God, in the universe and man, are complete, and forever expressed in Science. Human capacity may be slow to discern or grasp this idea, and the divine power and presence that go with it, in demon-

stration of its spiritual origin. Links of Science engirdle infinity with the fatherhood and motherhood of Spirit. Do you ask what personality is? Mortals can never know the Infinite, until they throw off the old man and reach the spiritual image and likeness. What can fathom Infinity? How shall we declare Him, in the language of the apostle, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"?

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His works which He had made.

Unfathomable Mind has now expressed itself, in all height, depth, breadth, might, majesty, and glory. That is enough! Human language can only repeat an infinitesimal part of what exists. The infinite idea, or man, is no more seen or comprehended by mortals, than his Infinite Principle, God. Both are co-existent and eternal. The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. We can understand these days, only as we lay aside finite calculations, accept the infinite calculus, and pause, in expressive silence, to muse on the divine wonders.

Genesis ii. 4, 5. These are the generations of the heavens and of the earth, when they were created, — in the day that the Lord God made the earth and the heavens; and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

Here is the emphatic declaration that God creates all through Mind, not through matter; that the plant grows,

not because of seed or soil, but because growth is the eternal mandate of Mind. Mortal thought drops it into the ground; but the immortal creating thought is from above, not from beneath. Because Mind makes all, there is nothing left to be made by a lower power. Spirit acts through the Science of Mind, never causing man to till the ground, but making him superior to it.

Here the inspired record closes its narrative of creation. "It is finished." All that is made is the work of God, and He has created everything.

I leave this brief, glorious history of spiritual creation (as recorded in the first chapter of Genesis) in the hands of God, not of man, — acknowledging His supremacy, omnipotence, and omnipresence, to-day and forever. The harmony and immortality of the universe and man are intact.

When I glance at the opposite supposition, that man is created from matter, I only turn my eyes for a moment from the spiritual record of creation; for that record is engraven on my understanding and heart, with the point of a diamond and the pen of an angel.

My experience at death's door, the portal of the unknown, — wherein I found Life instead of death, — dimly shadowed forth the grand verities of the sacred page, causing me thereafter to speak and write more than personal sense can discern.

Genesis ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The Science and Truth of the divine creation have been presented in the verses already considered; and now the

opposite error, a material view of creation, is to be set forth. The second chapter contains a statement of this material view of God, man, and the universe, which is the exact opposite of scientific Truth. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history, in contradistinction to the true.

The Science of the first record proves the incorrectness of the second, for they are antagonistic. The first record gives all might and government to God, and endows man out of His perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity, and as revolving in an orbit of his own. Existence separate from Science is something that I regard as impossible.

This second record unmistakably gives the history of material life and intelligence. It records pantheism, as opposed to the supremacy of Divine Spirit; but this state of things is declared to be temporary, and this man to be dust that returns to dust.

In this erroneous theory matter takes the place of Spirit. It is represented as the life-giving principle of the earth. Spirit is represented as entering matter in order to create man. God's glowing denunciations of man, when not found in His image, convince reason that this material creation was false.

This latter part of the second chapter of Genesis, wherein Spirit is supposed to create a second man and a second universe, must be based on some hypothesis of error, for the Scripture just preceding declares God's work to be finished. The lie must claim to be Truth, when presenting the exact opposite of Truth.

Do Life, Truth, and Love produce death, error, and hatred? Does the Creator condemn His own creation? Does the unerring Principle of divine law change or repent? It cannot be so. Yet one might so judge, from an unintelligent perusal of the subsequent account now under comment.

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the Book of Genesis. One is called the Elohistic, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, — or Lord God, as our common version translates it. Throughout the first chapter of Genesis, and in three verses of the second, — in what I call the spiritually scientific account of creation, — it is Elohim (God) who creates. From the fourth verse of chapter two to chapter five, the Creator is called Jehovah, or the Lord. Later on the different accounts become more and more closely intertwined, to the end of chapter twelve, after which the distinction is not definitely traceable. In the historic parts of the Old Testament it is usually Jehovah who is referred to as peculiarly the divine sovereign of the Hebrew people.

The idolatry that followed this material mythology is seen in the Phœnician worship of Baal, in the Moabitish god Chemosh, in the Moloch of the Amorites, in the Hindoo Vishnu, in the Greek Aphrodite, and in a thousand other so-called deities. It is found among the Israelites also, who constantly went after "strange gods." They called the Supreme Being by the national name of Jehovah. In that name of Jehovah, or Lord, the true

idea of God seems almost lost. He becomes a person to be worshipped, a tribal god, rather than the Divine Principle which is to be lived and loved, because man is imbued with the Infinite Spirit and created by it.

The creations of matter arise from a mist, or from mystification, and not from the firmament, or understanding, that God establishes as a partition between the true and false. In error everything comes from beneath, not from above. All is the myth of matter, instead of the idea of Spirit.

Genesis ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Did the Infinite Principle become a finite deity, that He should now be called Lord, or Jehovah? Ground and dust were not named among the creations of Spirit; and yet "He made all that was made." Earth and water have been spoken of, but they represent spiritual ideas.

Mind had made man, both male and female, with a single command. How then can matter become the basis of man? How can the non-intelligent become the medium of Mind, and error be the enunciator of Truth? Matter is not the reflection of Spirit, and God is reflected in His creation. Is this addition to His creation real or unreal? Is it the truth or the lie, concerning man and God?

It must be the latter, for God presently curses it. Could Spirit evolve its opposite, matter, and give matter ability to sin and suffer? Is Mind injected into dust, to be eventually ejected at the demand of matter? Does

Spirit enter dust, and lose therein the divine nature and omnipotence? Does Mind enter matter, to become there a mortal sinner, animated by the breath of God? I am opposing the validity of matter, not the validity of Spirit, or its creations.

According to Webster's Dictionary the following are some of the equivalents of the term *man*, in different languages. In the Saxon, *mankind, a woman, any one;* in the Welsh, *that which rises up,*—the primary sense being *image, form;* in the Hebrew, *image, similitude;* in the Icelandic, *mind.* The following translation is from the Icelandic: —

> And God said, "Let Us make man after Our Mind and Our likeness;" and God shaped man after His Mind; after God's Mind shaped He him; and He shaped them male and female.

In the Fourth Gospel it is declared that all things were made through the Word of God, "and without Him [the *logos*, or *word*] was not anything made that was made."

Everything that is worth making God made. Whatever is valueless or baneful He did not make. In the Science of creation we read that He saw everything that He had made, "and, behold, it was very good." The senses declare otherwise, and the Scriptural record of sin and death favors this conclusion, if we give the same heed to the history of error as to the records of Truth. But this should not be. Sin, sickness, and death must be rendered as devoid of reality as they are of Truth.

Genesis ii. 9. And out of the ground made the Lord God [Jehovah God] to grow every tree that is pleasant to the sight,

and good for food; the Tree of Life also in the midst of the garden, and the Tree of [the] Knowledge of good and evil.

Now the previous and more scientific record of creation declares, He made "every plant of the field before it was in the earth." This opposite declaration, this statement that Life issues from matter, contradicts the teaching of the first chapter, — namely that all Life is God.

The word *earth* stands for a spiritual idea, and *ground* for mortal and material belief. Belief, in the very beginning, constituted material hearing, sight, touch, taste, and smell, termed the five senses. The appetites and passions, sin, sickness, and death, followed in this train of error.

The first mention of evil is in the second chapter of Genesis, in the legend of the Serpent. God pronounced good all that He created, and the Scripture also declares that He created all. The Tree of Life stands for an idea of Truth. The Tree of Knowledge stands for an erroneous belief, that evil is as real as good. Was evil instituted through God, who created this fruit-bearer of sin, in contradiction of the first creation? This second account is a picture of error throughout.

Genesis ii. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

The name Eden means harmony. In this text Eden is man's body. Now God never put Mind into matter, or Infinite Spirit into finite form, to dress it and keep it, — to make it beautiful, or to cause it to live and grow.

Genesis ii. 16. And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the Tree of the Knowledge of good and evil, thou shalt

not eat of it, for in the day that thou eatest thereof, thou shalt surely die."

Here the metaphor represents God as tempting man; but the Apostle James says, "God cannot be tempted of evil, neither tempteth He any man." It is true that a knowledge of evil would make man mortal. It is plain also that material perception, gathered from the senses, constitutes evil and mortal knowledge. But is it true that God, good, made the Tree of Life to be the Tree of Death to His own creation? Has evil the reality of good? Evil is false, in every statement.

Genesis ii. 19. And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them; and whatever Adam called every living creature, that was the name thereof.

Here the falsity represents Spirit as repeating creation, as making all things over again, but doing so materially, not spiritually. Progress is retrograding, and man is giving up his dignity. Was it requisite that dust should become sentient for the formation of man, when the Eternal Mind had already created all male and female beings? Was Adam first appointed to the solemn task of naming all the animals, and afterwards to create anew mankind, as if he were in partnership with God?

Genesis ii. 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and with the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

Here falsity charges Truth, God, with inducing a hypnotic state in Adam, in order to perform a surgical

operation on him, and thereby to create woman. Beginning creation with mist, instead of light, — materially rather than spiritually, — error now simulates the work of Truth, mocking God, and declaring what great things error hath done. Beholding the creations of his own dream, and calling them real and God-given, Adam, or error, gives them names; and then he becomes the basis of the creation of woman.

According to this narrative, surgery was first performed mentally, and without instruments; and this is a hint to the medical faculty. Later in human history, when the forbidden diet had been digested, there came a change in the *modus operandi*, — namely, that man should be born of woman, and not woman again taken from man. It came about also, that instruments were needed to assist the birth of mortals. As the first system of obstetrics has changed its character, the next change in the manner of mortal birth may usher in the glorious truth of creation, — namely, that both man and woman proceed from God, and are His children from first to last, belonging to no lesser parent.

Genesis iii. 1–3. Now the Serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" And the woman said unto the Serpent, "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

Whence comes a talking, lying Serpent, to tempt the children of Divine Love? He enters into the metaphor

only as native evil, without any specific origin. We should rejoice that evil, by whatever figure presented, has neither origin nor support in God, so that we may have faith to fight all its claims as worthless. Adam, the synonym for error, stands for a belief of material mind. He begins his reign over man somewhat mildly, but increases in jealousy and falsehood as his days become fewer. In this development the divine law of Truth is made manifest by the mortality of error.

In Science man is sustained by God, the Divine Principle of his being. The earth, at His command, brings forth food for man's use. Knowing this, Jesus once said "Take no thought for your life, what ye shall eat or what ye shall drink," — presuming not on the prerogative of his Creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man, as He doth the lilies of the field.

Genesis iii. 4, 5. And the Serpent said unto the woman, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This myth represents error as always asserting its superiority over Truth, and giving the lie to Divine Science, and saying: "I can open your eyes; I can do more for you than God. Bow down to me, and have other gods. Only admit I am real, that I am more pleasant to the eyes than Life, more to be desired than Truth, and you will be mine."

The history of Adam, error, is a dream without a dreamer. First, it supposes that something springs from nothing. Second, it supposes that Mind enters

matter, and matter becomes Life, Substance, and Intelligence.

The order of this allegory — the notion that everything springs from dust, instead of from Deity — has been maintained in all the subsequent forms of error: that mortal man starts from dust, that non-intelligence becomes Intelligence, that Intelligence is both good and evil.

It is well that the upper portions of the brain represent the higher moral sentiments, as if Hope was ever prophesying thus: "Mind will sometime rise above all material and physical sense, exchanging it for spiritual perception, and man will then recognize his God-given dominion."

If in the beginning man's body originated in non-intelligent dust, and Mind was afterwards put into it by the Creator, why is not this divine order still maintained by Him in perpetuating the species? Who will say that minerals, vegetables, and animals have a propagating principle of their own? Who dare say, either that God is in matter, or that matter exists without God? Has man sought out other creative inventions, and so changed the method of his Maker?

Which institutes Life — matter or Mind? Does Life begin with Mind or with matter? Is Life sustained by matter or by Spirit? Certainly not by both, since flesh wars against Spirit, and the material senses can take no cognizance of Spirit. The mythologic theory of material life at no point resembles the scientific record of man as created by Mind, in the image and likeness of God, and having dominion over all the earth. Did God at first create one man unaided, — that is, Adam, — but

afterward require the union of the two sexes in order to create the rest of the human family?

All human knowledge and material sense must be gained from the five personal senses. Is this knowledge safe, when to eat of its first fruits was to ensure death? "If man eat he shall surely die," is the prediction in the story under consideration. Adam and his progeny were cursed, not blessed; and this indicates that the Divine Spirit, or Father, reprehends mortal man and consigns him to dust.

Genesis iii. 9. And the Lord God called unto Adam, and said "Where art thou?" And he said, "I heard Thy voice in the garden; and I was afraid, because I was naked, and I hid myself."

Knowledge, gathered from the body, or material sense, produced the immediate fruits of fear and shame. Ashamed before Truth, the error of being shrank abashed from the divine voice, calling to the senses. Its summons may be thus paraphrased: "Where art thou? Art thou in matter? Then art thou a sense of evil, instead of good."

Fear was the first manifestation of the error of material sense, and is the foundation of all sickness and death. In the allegory the body had been naked, and Adam knew it not; but now error demands that Mind shall see and feel through matter, which is impossible. The first impression material man had of himself was one of nakedness and shame. He felt that he had been stripped of his rich inheritance in the Fatherhood and Motherhood of God.

Genesis iii. 11, 12. And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded

thee that thou shouldest not eat?" And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Here there is an attempt to trace all human errors directly or indirectly to God, or Good, as if He were the creator of evil. The allegory assigns no origin to this Snake-talker, — the first voluble lie that beguiled the woman and demoralized the man. Adam, alias *mortal error*, charges God and woman with his own dereliction, saying "The woman, whom Thou gavest me, is responsible." According to this belief, the rib, taken from Adam's side, has grown into an evil mind, named *woman*, who aids man to make sinners more rapidly than he could alone. Is this "a help meet for man"?

Pantheism, so obnoxious to God, is already found in the rapid deterioration of the bone and flesh which came from Adam to form Eve. The belief in material life and intelligence is growing worse at every step; but error must have its day, and multiply, until the end is reached.

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The Serpent beguiled me, and I did eat;" as much as to say, "Neither man nor God shall father my fault." She has already learned thus much, that material sense is the Serpent. Hence she is first to abandon the belief that matter can give birth to man, and to discern spiritual creation. This will enable her to behold the risen and deathless man of God's creating. Why should woman not be the Divine Mother, and give birth to the spiritual idea of God's creating? Why should she not be first to make amends to man for her wrong influence, by interpreting the Scriptures in their true sense,

and revealing the spiritual idea of Love, in the womanhood of God ?

Genesis iii. 15. And the Lord God said unto the Serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

This prophecy has been fulfilled. The son of the virgin-mother instituted the remedy for Adam, or error; and the Apostle Paul explains this warfare — between the idea that Jesus presented of divine power, and mythological material intelligence — as opposed to Spirit.

Paul says, in Noyes's translation: —

The mind of the flesh is enmity against God, for it doth not submit itself to the law of God, neither indeed can it. And they who are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be the Spirit of God dwelleth in you.

This translation, slightly differing from the common version, strengthens the theory of Christian Science as to mortal mind.

There will be greater mental opposition to the spiritual and scientific meaning of the Scriptures, than has ever been before, since the Christian era began. The Serpent, material sense, will bruise the heel of the woman, will struggle to destroy the spiritual idea of Love; and the woman will bruise his head. She has given the understanding a foothold in Science. The seed of Truth and the seed of error, of belief and of understanding, — yea, the seed of Spirit and the seed of matter, — are the wheat and tares that time will separate, the one to be burned, the other to be garnered into heavenly places.

Genesis iii. 16. Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee."

Divine Science deals its chief blow at the supposed material foundations of life and intelligence. It dooms idolatry. A belief in other gods, other creators, and other creations, must go down before Science. It unveils the results of sin, as shown in sickness and death. When will man pass through the open gate of Science, into the heaven of Soul, the heritage of the firstborn among men?

Genesis iii. 17–19. And unto Adam He said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, "in whom all live, move, and have their being," should be lost, and man should be governed by person instead of Principle, by body instead of Soul, he would be annihilated. Created by flesh instead of by Spirit, starting from humanity instead of from God, man would be governed by man.

The blind leading the blind, both would fall. The pleasure of passion and appetite must end in pain. It is of "few days, and full of trouble." Its supposed joys

are cheats. Its narrow limits belittle its gratifications, and hedge about its achievements with thorns.

Mortal mind accepts the crude and material conception of life and joy; but the true idea is gained from the immortal side. Through toil, struggle, and sorrow, what do mortals attain? They give up their belief in perishable life and happiness; and step by step they press forward towards the Life, — yea, the Truth of all things, — until the mortal and material returns to dust, and the grand verity of being is won on a spiritual basis.

Genesis iii. 22–24. And the Lord God said: "Behold, the man has become as one of Us, to know good and evil. And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live forever." Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis evil has no local habitation or name. Creation is there represented as spiritual, entire, and good. "Whatsoever a man soweth, that shall he also reap." Error excludes itself from harmony. Sin is its own punishment. Truth guards the gateway to harmony. Error tills its own soil, and buries itself in the ground.

No one can reasonably doubt that the purpose of this allegory — this second account in Genesis — is to depict the falsity of error, and its effects. Subsequent Bible revelation is coördinate with the Science of Creation, as recorded in the first chapter of Genesis. Inspired

writers interpret the Word spiritually, whereas the ordinary historian renders it literally.

Literally taken, the text is made to appear contradictory in some places; and that Divine Love — which gave man earth for a possession, and blessed it for his sake — is represented as changeable. The literal meaning would imply that God withheld from man the opportunity to reform, lest he should improve it and become better; but this is not the nature of God, who is Love, — Love infinitely wise and altogether lovely, "seeking not her own but another's good."

Truth should, and does, drive error out of all selfhood. It is a two-edged sword, to guard and guide. Truth places the cherub Wisdom at the gate of Understanding, to mark the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar, and indicates the infinite distance between Truth and error, between the material unreal and the scientific real.

The sun, giving light and heat to the earth, is figurative of the divine Life and Love that enlighten and sustain the universe and man. The Tree of Life is significant of eternal reality. The Tree of Knowledge typifies the existence of error. The testimony of the Serpent is significant of the illusion of error, of the false claims of matter, — yea, of all that misrepresents God.

Sin, sickness, and death have no record in the Elohistic introduction of Genesis, wherein God creates the heavens, earth, and man. Until that which contradicts the Truth of Being enters into the arena, evil has no history. Sin, sickness, and death are brought to view only as the unreal, in contradistinction to the real and eternal.

Genesis iv. 1. And Adam knew Eve his wife; and she conceived, and bare Cain, and said, "I have gotten a man from the Lord."

This account implies that man originated in sin, and that sin is temporal. It has a beginning, and consequently must have an end; while man is eternal. Eve's claim, "I have gotten a man from the Lord," supposes God to be the author of sin and sin's progeny. This false sense of being is fratricidal. In the words of Jesus, it is "a murderer from the beginning." Error begins by sapping the foundations of Immortality, by reckoning Life as separate from Spirit; as if Life were something that matter can give and take, — a self-destructive principle, that goes to decay by virtue of its own laws.

What can be the standard character of Good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death! God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Did Spirit resign to matter the government of the universe and of man?

The Scriptures declare that God condemns this lie as to man's origin and character, by condemning its symbol, the Serpent, as beneath all the beasts of the field. It is false to say that Truth and error commingle in creation. This falsity is exposed by our Master, in parable and argument, as self-evident error. Disputing these points with the Pharisees, and arguing for the Science of Creation, he says, "The same fountain sendeth not forth sweet and bitter waters." Paul asks, "What communion hath light with darkness, or what concord hath Christ with Belial?"

The scientific origin of Jesus gave him more than human power to expound the facts of creation, and demonstrate the One Mind which made and governs man and the universe. The Science of Creation, so conspicuous in the birth of Jesus, inspired his wisest and least-understood sayings, and was the basis of his marvellous demonstrations. Jesus was the offspring of Spirit, and his existence shows that Spirit creates neither a wicked nor a mortal man, lapsing into sin, sickness, and death.

Isaiah said, "The Lord makes peace, and creates evil;" but he referred to divine law, as stirring up evil to its utmost, — when bringing it to the surface, and reducing it to nothingness, its only proper state. The muddy river-bed must be stirred in order to be purified. In moral chemicalization, when the symptoms of evil are aggravated, we may think, in our ignorance, that the Lord hath wrought an evil; but we ought to know that God only uncovers sin and its effects, that he may annihilate all sense of sin.

Science renders "to Cæsar the things that are Cæsar's, and to God the things that are God's." It says to the human sense of sin, sickness, and death, "God never made you, and you are a false sense that hath no knowledge of Him." The Hebrew allegory, representing error as assuming a divine character, is to teach mortals never to believe a lie.

Genesis iv. 3. And Cain brought of the fruit of the ground an offering unto the Lord.

Cain is the type of mortal and material man, conceived in sin and "brought forth in iniquity," not the type of Truth and Love. Material in origin and sense, he brings

a material offering to God. Abel takes his offering from the firstlings of the flock. This sheep is a more animate form of being, and more nearly resembling a mind-offering, than is Cain's fruit. Jealous of his brother's gift, Cain seeks Abel's life, instead of making his own gift a better tribute to the Most High.

Genesis iv. 4, 5. And the Lord had respect unto Abel, and to his offering; but unto Cain and his offering He had not respect.

Had God more respect for the homage bestowed through a gentle animal, than for the worship expressed by Cain's fruit? No; but the lamb was a better type of Love than the herbs of the ground could be.

Genesis iv. 8. Cain rose up against Abel, his brother, and slew him.

The erroneous belief that Life, Substance, and Intelligence can be material, violates the brotherhood of man at the very outset.

Genesis iv. 9. And the Lord said unto Cain, "Where is Abel, thy brother?" And he said, "I know not; am I my brother's keeper?"

Here the serpentine lie invents new forms. It is supposed to say in the first instance, "Ye shall be as gods." Now it repudiates even the human duty of man towards his brother.

Genesis iv. 10, 11. And He [Jehovah] said, "The voice of thy brother's blood crieth unto Me from the ground; and now thou art cursed from the earth."

The belief in material life sins at every step. It incurs the divine displeasure, and would kill Jesus, that

it might be rid of troublesome Truth. Material beliefs would slay the idea of Spirit, whenever and wherever it appears. Though error hides behind a lie, and excuses guilt, it cannot forever be concealed. Truth, through her eternal laws, unveils error. It causes sin to betray itself, and sets upon error the mark of the beast. The disposition to excuse guilt, or conceal it, is punished. The avoidance of justice and denial of Truth tends to perpetuate sin, invoke crime, jeopardize self-control, and mock divine mercy.

Genesis iv. 15. And the Lord said unto him, "Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him.

"He that taketh the sword shall perish by the sword." Let Truth reveal and destroy error in its own way, and let human justice wait on the divine. Sin shall receive its full penalty, both for what it is and what it does. Justice marks the sinner, and teaches mortals not to remove the waymarks of God. Justice consigns, to enmity's own hell of hatred, the lie that would kill others in order to satisfy itself.

Genesis iv. 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod.

The sinful misconception of Life, as something less than God, falls back upon itself, having no Truth to support it. This error, after reaching the climax of suffering, yields to Truth and returns to dust. But man is not lost; the image and likeness of Spirit cannot be effaced, since it is the ideal of Truth, and becomes more beautifully apparent at error's demise.

The material man is shut out by Divine Science from the presence of God, for the five material senses cannot take cognizance of Him. They cannot come into His presence, and must dwell in dreamland, until mortals arrive at the understanding that material life, with all its sin, sickness, and death, is an illusion, against which Spirit is engaged in a warfare of extermination. The great verities of existence are shut out by this falsity. All error grows out of the evidence before the material senses. If man is material, and originates in an egg, who shall say that he was not primarily dust? May not Darwin be right in thinking that apehood preceded manhood?

Minerals and vegetables are found, according to Divine Science, to be God's ideas, creations of thought, not of matter. Does man, whom God created with a word, originate in an egg? When Spirit made all, did it leave aught for matter to create? Ideas of Truth alone are reflected in the myriad manifestations of Life; and thus it is seen that man sprang from Mind, not from matter. The belief that matter supports Life would make Life, or God, mortal.

The text, "In the day when Jehovah God made the earth and the heavens," introduces the record of material creation that followed the spiritual, — a creation so wholly apart from God's, that Spirit had no participation in it. In His creation earth became productive, obedient to Mind. There was no rain, and "not a man to till the ground." Mind, instead of matter, being the producer, Life is self-sustained. Birth, decay, and death arise from the material sense of things, not the spiritual; for in the latter, Life consisteth not of the things that a man eateth.

Matter cannot change the eternal fact that man exists because God is, and nothing is new to the Infinite Mind.

In Science Mind neither produces matter, nor does matter produce Mind. No mortal mind has the right or power to create or to destroy. All is in the hands of the One Mind, even God. The first statement about evil, and the first suggestion of more than the One Mind, is in the fable of the Serpent. The facts of creation, as previously recorded, include nothing of the kind.

The Serpent is supposed to say, "Ye shall be as gods;" but these gods must be evolved from materiality, and be the very antipodes of immortal and spiritual personality. Man is the likeness of Spirit; but a material personality is not this likeness. Therefore man, in this allegory, is neither a lower god, nor the image and likeness of the One God.

Erroneous belief reverses every position of understanding and Truth. Hence it declares Mind to be in and of matter, and Life to be Infinity entering man's nostrils, so that matter should become Soul. Error begins with person, instead of Principle, as the producer, and explains Deity through mortal and finite figures.

"Behold the man is become as one of Us." This could not be the utterance of Truth or Science, for, according to the record, man was fast degenerating, and never had been God.

The condemnation of mortals to till the ground means this — that they should so improve material belief, that it must send forth germs tending upward spiritually. Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such

fundamental errors send falsity into all human conclusions, and accord neither place nor privilege to Deity. Error tills the whole ground in this material theory, which is wholly a false view, destructive to existence and happiness. Outside of Science all is vague and hypothetical, the opposite of Truth; yet this opposite demands a blessing, in its false sense of God and man.

The translators of this record of scientific creation entertained a false sense of being. They believed in the existence of matter, its propagation and power. From that standpoint of error they could not apprehend the nature and operation of Spirit. Hence the seeming contradiction in that Scripture, which is so glorious in its spiritual signification. Truth has but one reply to all error — sin, sickness, and death: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return."

"As in Adam [error] all die, even so in Christ [Truth] shall all be made alive." The mortality of man is a myth, for man is immortal. The false belief that Spirit is now submerged in matter, at some future time to be emancipated from it, — this belief alone is mortal.

Spirit, God, never germinates, but is "the same yesterday, to-day, and forever." If Spirit, God, creates error, that error must have existed in the Mind of God, and this dethrones the perfection of Deity.

Is Science contradictory? Is the Divine Principle of creation misstated? Has Mind no Science to declare it, while matter is governed by unerring Intelligence? The mist that "went up from the ground" represents error as starting from a material basis. It supposes God and man to be explainable only through the personal senses,

although the material senses can take no cognizance of Spirit.

Genesis and the Apocalypse seem more obscure than other portions of the Scripture, because they cannot possibly be interpreted from a material standpoint. To me they are transparent, for they contain the Science of the Bible.

Christian Science is dawning upon a material age. The great spiritual truths of being, like rays of light, shine in the darkness; though the darkness, comprehending them not, may deny their truth.

The proof that my system is scientific resides in the good it accomplishes, — for it cures on a demonstrable Principle, that all may understand.

If mathematics present a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all that I have said of it. If one of my statements is true, every one must be true, for I never depart from my Principle and rule. You can prove for yourself, dear reader, the Science of Healing, and so ascertain if I have given you the correct interpretation of Scripture.

Mr. Darwin's theory of evolution, from a material basis, is more consistent than most theories in its history of mortality. Briefly, this is Darwin's theory: that Mind produces its opposite, matter, with power to recreate the universe and man. Material evolution implies that the Great First Cause must become material, and afterwards must either return again to Mind, or go down in dust and nothingness.

The Scriptures are very sacred to me. I aim only to

have them understood spiritually, for thus only can Truth be gained. The true theory of man and the universe is not in material history but in spiritual development. Inspired thought relinquishes a material, sensual, and mortal theory of the universe and man, and adopts the spiritual and immortal.

It is this perception of Scripture that lifted me out of disease and death, and inspires my writings. At the threshold of the grave I saw the falsity of a belief in intelligent matter. I heard "the Spirit and the bride say, Come; whosoever will, let him drink of the waters of Life freely." Humbly and fervently I throw in my lot with Divine Science; for it separates error from Truth, and breathes through the sacred pages the spiritual sense of Life, Substance, and Intelligence. In this Science I discover man in the image and likeness of God. I see that man has never lost his spiritual estate and his eternal harmony.

How little light or heat reach our earth when clouds cover the sun's face. So Christian Science can be seen only as the clouds of sense roll away, and it gives little joy and light to mortals before Life is spiritually learned. Every agony of mortal error helps to destroy itself, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, whereby men may enter the true idea of God, or the spiritual sense of being.

Treating of the origin of mortals, Professor Agassiz said, "It is very possible that many general statements current now, about birth and generation, will be changed with the progress of information." Had the great naturalist, through his tireless researches, gained the diviner side of Science, — so far apart from his material sense of

animal growth and organization, — he would have longer continued here to bless the human race.

Natural history is richly endowed by the labors and genius of Agassiz. His discoveries have brought to light important points in so-called embryotic life. The propagation of their species without the male element, by butterfly, bee, and moth, is a discovery corroborative of the Science of Mind; because it shows that the origin and continuance of these insects rest on a Principle apart from material conditions.

The supposition that life germinates in eggs, and must grow to maturity and then decay, is a mistake that will finally give place to higher theories and demonstrations. Creatures of lower organization combine three methods of reproduction, and are supposed to multiply through eggs, buds, and self-division. These lower animals are less sickly in proportion as they have less mortal mind. This shows it to be human belief that makes the sick body.

According to Professor Agassiz, successive generations do not begin with the birth of new individuals, but with the formation of the egg whence these individuals proceed; and we must look upon the egg as the starting-point of the complicated structures we call human. Here his material research culminates in the vague hypotheses that must attend all false systems.

In one instance Agassiz discovers the footsteps leading to Mental Science, and beards the lion of error in its den. Then he drops from his summit, coming down to a belief in the material origin of man; for he virtually confesses that the germ of humanity is not Mind, God, but a circumscribed, non-intelligent, lifeless egg.

God is the Life, or Intelligence, that preserves the individuality of men and animals. What availeth it to investigate material life, that ends, even as it began, in nameless nothingness? We gain the only true sense of being, and its continuance, when we awake from this material dream.

How profoundly true are the words of Blanco White in his sonnet on night: —

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath a curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came;
And lo, Creation widened in man's view!
Who could have thought such darkness lay concealed
Within thy beams, O Sun? or who could find,
Whilst fly and leaf and insect stood revealed,
That to such countless orbs thou mad'st us blind?
Why do we then shun Death with anxious strife?
If light can thus deceive, wherefore not life?

Error of thought is reflected in error of action. The constant contemplation of material life hides spiritual Life, and trails our standard in the dust. If Life has any starting-point the great I AM is a myth. If, as the Scriptures declare, Life is God, an egg would be a narrow enclosure for Deity.

Embryology supplies no instance of one species producing its opposite. A serpent never begets a bird, nor does a lion bring forth a lamb. Amalgamation is deemed monstrous, and is seldom fruitful; but it is not as hideous or absurd as the supposition that Spirit — the

pure and holy, the immutable and immortal — can originate the impure and mortal, and dwell in it. How can Spirit produce matter? As Science repudiates self-evident impossibilities, the material senses must father them; for both the senses and their reports are unnatural, impossible, and unreal.

Either Mind produces, or it is produced. If Mind is first, it cannot produce its opposite, matter. If matter is first, it cannot produce Mind. Like produces like. In natural history the bird is not the product of a beast. In spiritual history matter is not the progenitor of Mind.

Professor Agassiz argues that mortals spring from eggs and races. Mr. Darwin admits this; but he adds that mankind has ascended through all the lower grades of being. Evolution describes the gradations of human belief; but it does not acknowledge the method of Mind, or see that material methods are impossible in Divine Science, and that all Science is of God, not of man.

Agassiz asks, "What can there be, of a material nature, transmitted through these bodies called eggs, — themselves composed of the simplest material elements, by which all peculiarities of ancestry, belonging to either sex, are brought down from generation to generation?"

The question of the naturalist is, How can matter originate or transmit Mind? I answer that it cannot. Darkness and doubt encompass thought, so long as it bases creation on materiality. From a material standpoint, "Who, by searching, can find out God?" All must be Mind, or else all must be matter. Neither could produce the other. Mind is immortal, but the material seed must decay in order to propagate its species; and the resulting germ is doomed to the same routine.

The ancient question as to which is first, the egg or the bird, is answered, if the egg produces the parent. But we cannot stop here. Another question follows: Who or what produces the parent of the egg?

That earth was hatched from the egg of Night was once an accepted theory. Heathen philosophy, modern geology, and all other material hypotheses, deal with causation as contingent on matter, and as necessarily apparent to the material senses, even where the proof requisite to sustain this assumption is undiscovered. Mortal theories make friends of sin, sickness, and death; whereas the spiritual facts of being include neither one of this triad.

Human experience in mortal life, starting from an egg, corresponds with that of Job, when he says, "Man is of few days and full of trouble." Mortals must emerge from this notion of material life as all-in-all. They must peck their shells open with Science, and look upward. From a material source flows no remedy for sorrow, sin, and death; for the redeeming power, from the ills they occasion, is not in egg or dust.

Thought, loosened from a material basis, but not yet instructed by Science, becomes wild with freedom and is self-contradictory. The blending tints of leaf and flower show the order of matter to be the order of mortal mind. The intermixture of different species, urged to its utmost limits, results in a return to the original species. Thus it is learned that matter is a manifestation of mortal mind, and that it always gives up its claim when the perfect and eternal Mind appears.

Professor Agassiz gives the origin of mortal and material existence in the various forms of embryology, and

he accompanies his descriptions with important observations, that should awaken thought to a higher and purer contemplation of man's origin. This consciousness must precede an understanding of the harmony of being. Mortal thought must obtain a better basis, get nearer the Truth of Being, or health will never be universal, nor harmony become the standard of man.

One of our ablest naturalists has said: "We have no right to assume that individuals have grown or been formed under circumstances that made material conditions essential to their maintenance and reproduction, or important to their origin and first introduction." Why, then, is the naturalist's basis so materialistic, and his inference and deductions so universally material?

Adam was created before Eve. Herein it is seen that the maternal egg never brought forth Adam. Eve was formed from his rib, not from an egg. Whatever theory universal mortal thought may adopt to account for the origin of mortals, that thought will be the signal for the appearance of that method in finite forms. If human belief agrees upon an egg as the starting-point of the race, this potent belief will immediately supersede the more ancient superstition about dust and ribs.

You may say that mortals are formed before they know their origin, and ask, therefore, how their belief can affect the result. Belief constitutes what it does not understand. It is unconscious of its existence in infancy; but the babe grows up to self-consciousness, and then it says, "I am somebody, but who made me?" Mortal belief replies, "God made you." The first effort of error was to impute to God the creation of all that is sinful and mortal; but the Infinite Understanding never

created such a belief. Jesus defines this opposite of God and His creation better than we can, when he says, "He is a liar, and the father of it." Jesus also said, "I have chosen you twelve, and one of you is a devil." This he said of Judas. Jesus never intimated that God made a devil, but he did say, "Ye are of your father, the Devil." All these sayings were to show mortals that error is the author of itself, and is simply a falsity and illusion.

An inquirer said to me: "I like your explanations about Truth, but I cannot understand what you say about error. How can there be a belief without a believer?" I answer: The believer is the belief, and the belief is the falsity. Error would have itself received as Mind, as if it were as real and God-created as Truth; but Science attributes to error neither entity nor power, because error is neither Mind nor its outcome.

Searching for the origin of man is like inquiring into the origin of God, the self-existent and eternal. The belief is self-evidently incorrect, that would unite Spirit and matter, Good and evil, Immortality and mortality, and call this unity *man;* as if man were created both by God and mortals, by Good and evil.

Creation rests on a spiritual basis. We lose our standard of perfection, and set aside the proper conception of Deity, when we admit that the Perfect is the author of aught that can become imperfect, that God gives the power to sin, or that Truth confers the ability to err.

Our great example, Jesus, could restore the individualized manifestation of existence, that seemed to flee with death. Knowing that God is the Life of man, he was able to present himself unchanged after the crucifixion. Truth fosters the idea of Truth, and not one

of illusion or error. That which is real is sustained by Spirit.

Vertebrates, articulata, mollusks, and radiata are evolved by mortal and material thought. By this thought they are classified, and supposed to possess life and mind. These beliefs will disappear, when the radiation of Spirit destroys forever any belief in intelligent matter. Then shall the new heaven and new earth appear, for the former things will have passed away.

Mortal belief fulfils the conditions of belief. It dies, to live again, in renewed forms, only to go out at last forever; for Life everlasting is not to be gained simply by dying. Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it. It is made known most fully to him who understands best the Divine Life.

Did all the enlightenment of the race emerge from the deep sleep that fell upon Adam? Sleep is darkness; but God's creative mandate was, "Let there be light." In sleep, cause and effect are mere illusions. They seem to be, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

Ontology receives less attention than physiology. Why? Because mortal mind must waken to spiritual Life, before it cares to solve the problem of being; but when that awakening comes, existence will be viewed from a new standpoint.

It is related that a father, anxious to try such an experiment, plunged his infant babe, only a few hours old, into water for several minutes, and repeated this operation daily, until the child could remain under water

twenty minutes, running and playing without harm, like a fish. Parents should remember this, and so learn how to develop their children properly on dry land.

Mind controls the birthstones in the lower realms of nature, whereas parturition is without suffering. Vegetables, minerals, and many animals suffer no pain in reproduction; but human propagation has its woe, because of the belief. Science reveals harmony as necessary, proportionately as the love of creation rises towards man, — towards enlarged understanding and intelligence; not for the sake of the sensual, the less a man knows the better for him, — the less pain and sorrow are his.

Mortal minds must relinquish their belief in other methods than the divine before the curse can be removed which says to woman, "In sorrow thou shalt bring forth children." The longevity of mortals increases as Truth is understood. That woman will bear the throne of error with the light of Truth, and like the mother on man as conceived with the native supremacy.

Scholastic theology takes up the history of man as beginning right reasonably, but immediately commences to err spiritually; whereas revealed religion proclaims the Science of Mind and the formations — the universe and man — as being in accordance with both the first chapter of the Old Testament, and the immaculate conception of Jesus Christ.

CHAPTER XIV.

PRAYER AND ATONEMENT.

LORD, what a change within us one short hour
Spent in Thy presence will prevail to make —
What heavy burdens from our bosoms take,
What parchèd grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong, —
That we are ever overborne with care, —
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?

R. C. TRENCH.

DOWNWARD to earth he came, and, transfigured, thence reascended;
Not from the heart in like wise, for there he still lives in the Spirit, —
Loves and atones evermore. So long as time is, is atonement.

. . . . . .

Neither in bread nor in wine, but in the heart that is hallowed
Lieth forgiveness enshrined. The intention alone of amendment,
Fruits of the earth ennobles to heavenly things, and removes all
Sin, and the guerdon of sin. Only Love, with his arms wide extended,
Penitence weeping and praying; the will that is tried, and whose gold flows
Purified forth from the flames; in a word, mankind by atonement
Breaketh atonement's bread, and drinketh atonement's wine-cup.

LONGFELLOW, *from the Swedish of Tegnér.*

THOUGHTS unspoken are not unknown to the Divine Mind. Desire is prayer; and no loss can occur from trusting God with our desires, that they may be

moulded and exalted before they transpire in word or deed.

What are the motives of prayer? Do we pray to make ourselves better, or to benefit those who hear us, — to enlighten the ignorance of the Infinite, or to be heard of men? Are we benefited by praying? The desire that goes forth, hungering after righteousness, is blessed of our Father, and does not return unto us void.

God is not moved by the breath of praise to do more than He has already done; nor can the Infinite do less than bestow all good, since He is unchanging Wisdom and Love. How can the All-perfect do more for us because of our petitions, or grant them simply on the ground of lip-service, when He already knows all?

God is Love; can we ask Him to be more? God is Intelligence; can we inform the Infinite Mind, or tell Him anything He does not already comprehend? Do we hope to change perfection? Shall we plead for more at the open fount, which always pours forth more than we can receive? Does spoken prayer bring us nearer the Source of all being and blessedness?

What we most need is the prayer of daily desire, — of deeds, not words. Asking that we may love God will never make us love Him; but the longing to be better, higher, and purer, — expressed in daily watchfulness, and in striving to assimilate more of the divine character, — this will mould and fashion us anew, until we awake in His likeness.

The danger from audible prayer is, that it may lead us into temptation. By it we may become involuntary hypocrites, uttering desires which are not real, — consoling ourselves, in the midst of sin, with the recollection

that we have prayed over it, or mean to ask forgiveness at some later day. Hypocrisy is fatal to religion.

In public prayer we often go beyond our means, beyond the honest standpoint of fervent and habitual desire. If we are not secretly yearning and openly striving for the accomplishment of all we ask, our prayers are "vain repetitions, such as the heathen use." If our petitions are sincere, we shall labor for what we ask, and be blessed by "Him who seeth in secret and rewardeth openly." Can the mere expression of our desires increase them? Do we gain the omnipotent ear sooner by words than by thoughts? If every prayer is sincere, God knows our need before we tell Him about it. If we leave the desire honestly and silently before Him, we shall incur the less risk of exaggerating our real wishes in a torrent of words.

Prayer is sometimes used, like the Roman Catholic confessional, to cancel sin. This error impedes religion. Sin is forgiven only as it is destroyed by Christ. An apostle says that Jesus came "to destroy the *works* of the Devil." We cannot escape the penalty due for sin. The Scripture says that, if we deny Jesus, "he will also deny us."

Sorrow for wrong-doing is but one step towards reform, and the very easiest step. The next and great step required by Wisdom is the test of our sincerity, — reformation. To this end we are placed under the stress of circumstances. The temptation bids us repeat the offence, and the woe comes for what has been done; and so it will ever be, till we learn that there is no discount in the law of justice, that we must pay the uttermost farthing. The measure we mete will be measured to us again, and it will be "full and running over."

Christians and sinners get their full award, but not always in this world. The followers of Christ must drink his cup for centuries to come. Ingratitude and persecution will fill it to the brim; but God pours the riches of joy into the understanding, and gives us strength according to our day. Sinners flourish as the green bay-tree; but, looking farther, the Psalmist could see their end, — namely, destruction.

Prayer cannot change the Science of Being. Goodness alone reaches the demonstration of Truth. A request that another may work for us never does our work. The habit of pleading with the Divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

We reach the Science of Christianity through demonstration; but in this world one's good will "be evil spoken of," and error will war against Truth.

The Divine Principle corrects and governs man. Person may pardon, but Principle reforms the sinner. God is not separate from the Wisdom He bestows. The talent He gives we must improve. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask pardon, and that afterwards we shall be free to repeat the offence.

If prayer nourishes the belief that sin is cancelled, and that man is made better merely because he prays, it is an evil. He is made worse who continues in sin because he thinks himself forgiven. Audible prayer is impressive; it gives momentary solemnity and elevation to thought; but does a state of ecstasy produce any lasting benefit? Looking deeply into these things, I find

that "zeal, not according to knowledge," occasions a reaction unfavorable to spiritual growth, sober resolve, and the wholesome perception of God's requirements.

Personal sense, not Soul, produces these emotions. If spiritual sense guided men at all such times, there would grow out of those ecstatic moments a higher experience and better life, with more self-abnegation and purity. A self-satisfied ventilation of fervent sentiments never makes a Christian. Verbal prayer embraces too much error to greatly forward this work. God is not influenced by man. The "divine ear" is not a personal sense, but the all-hearing and all-knowing Mind, to whom each want of man is known, and by whom it will be supplied.

What we desire and ask for, it is not always best for us to receive. In this case Infinite Understanding will not grant the request. In order to pray aright, "enter into the closet and shut the door." Close the lips, silence the material senses. In the quiet sanctuary of earnest longings and demands, deny and denounce sin. Resolve to take up the cross, and go forth with honest hearts, to work, watch, and pray for Wisdom, Truth, and Love. This prayer will be answered, inasmuch as we shall put our desires into practice. The Master's injunction is that we pray in secret, and let our lives attest the sincerity of our petitions.

Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. This expresses more gratitude than speech. By thanking God with the lips, "while the heart is far from Him" who is Divine Truth and Love, we cannot conceal the ingratitude of barren lives; for God knoweth all things.

Gratitude is more than a verbal expression of thanks. We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are.

How empty are our conceptions of Deity. We admit theoretically that God is good, omnipotent, and omnipresent; and then we try to give information to this Infinite Mind, and we plead for unmerited pardon, and a liberal outpouring of benefactions. If we are ungrateful for Life, Truth, and Love, and yet return wordy thanks to God for them, we are insincere, and incur the sharp censure that our Master pronounces on hypocrites. In such a case the only acceptable prayer is to put our finger on our lips and remember our blessings.

Praying for humility, with whatever fervency of expression, does not always mean a desire for it. If we turn away from the poor, we are not ready to receive the reward of Him who blesses the poor. We confess to having a very wicked heart, and ask that it may be laid bare before us; but do we not already know more of this heart than we are willing our neighbor should see?

If a friend informs us of a fault, do we listen to the rebuke patiently, and credit what is said? Do we not rather give thanks that we are "not as other men"? During many years I have been most grateful for a merited rebuke. The sting lies in the unmerited censure, — the wicked falsehood, that does no one any good.

We faintly hear, we dimly see,
In differing phrase we pray;
But, dim or clear, we own in Thee
The Light, the Truth, the Way.

So writes Whittier, in his poem called, Our Master; and this is the spirit in which all Christians should pray.

Do we love our neighbor better because of this asking? Do we pursue the old selfishness, satisfied with having prayed for something better, though we give no evidence of the sincerity of our requests, by living consistently with our prayer? If selfishness has given place to love, we shall regard our neighbor unselfishly, and bless them that curse us; but we shall never meet this great duty by simply asking that it may be done. There is a cross to be taken up before we can enjoy the fruition of our hope.

Do we "love the Lord our God with all our heart, soul, and strength"? This command includes much, — even the surrender of all sensation, affection, and worship that are merely personal. This is the ultimatum of Christianity. It involves the Science of Life, recognizing only the divine control of Spirit, wherein Soul is our master, and personal sense has no place.

Are you willing to leave all for Christ, for Truth, and be counted with sinners? No! Do you really desire to attain this point? No! Then why make long prayers about it, and ask to be Christ-like; since you care not to tread in the footsteps of our dear Master?

If unwilling to drink his cup, wherefore pray with the lips that you may be partakers of it? Consistent prayer is the desire to do right, so far as we understand right.

Prayer means that we will walk in the light, so far as we receive it, even though with bleeding footsteps, and leave our real desires to be rewarded by Him who seeth in secret.

The world must grow to the understanding of Christianity. If good enough to drink Christ's cup of earthly sorrows, we shall endure them. Until we are thus divinely qualified, and willing to drink his cup, millions of vain repetitions will never pour into prayer the unction of Spirit, in demonstration of power and "with signs following." Christian Science reveals the necessity of overcoming the world, the flesh, and the evil, and helping to destroy them, as they would destroy us.

One of the forms of worship in Thibet is to carry a praying-machine through the streets, and stop at the doors to earn a penny by grinding out a prayer, as our street Italians grind tunes from barrel-organs; whereas civilization pays for prayers by the clergy, in lofty edifices.

Experience should teach us that we do not always receive the good we ask for in audible prayer. There is some misapprehension of the source and means of all goodness and blessedness, or we should certainly receive what we ask for. The Scriptures say: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

To cause suffering, as the result of sin, is the divine method of destroying it. Every supposed pleasure of personal sense will furnish more than its equivalent in pain, until the belief in material life and intelligence is destroyed. To reach heaven, the harmony of being, we should understand the Divine Principle of Being, which destroys the sinning sense.

Seeking is not sufficient. It is striving that enables us to enter. Spiritual attainments open the door to a higher understanding of the Divine Life.

Petitions only bring mortals the results of their belief. We know that a desire for holiness is requisite to gain it; but if we desire holiness above all else, we shall lay down all for it. We must know our willingness to do this, in order to rely securely on the only practical way of reaching holiness. Prayer cannot change the unalterable Truth, or give us the understanding of it; but a desire to know and do the will of God will bring us into all Truth. Such a desire has little need of any expression from the lips. Its very best expression is in thought and life.

Asking God to heal the sick has no power to gain more of the divine presence than is always at hand. The only beneficial effect of prayer is on the human mind, making it act more powerfully on the body, through a stronger faith in God. This, however, is one belief casting out another, — a belief in the unknown casting out a belief in sickness. It is not Truth itself that does this; nor is it the human understanding of the divine healing Principle, as manifested in Jesus.

This common method of treatment finds help in blind faith, whereas help should come from the enlightened understanding. Exchanges of belief can go on *ad infinitum*, for they are the merchandise of human mind, and not the outgrowth of Divine Science.

Does Deity interpose in behalf of one worshipper, and not help another, who offers the same measure of prayer? If the sick recover because they pray, or are prayed for, only petitioners (*per se* or by proxy) should get well. Now in Science *all* may avail themselves of God, as "a very present help in trouble." Love is impartial and

universal in its adaptation and bestowals. It is the open fount which cries, "Ho! every one that thirsteth, come ye, and drink."

Prayer to a personal God affects the sick like a drug, that has no efficacy of its own, but borrows its power from human faith and belief. The drug does nothing, because it has no intelligence. It is faith, not Divine Principle, that causes a drug to apparently heal the sick.

A wordy prayer may afford a sense of quiet and self-justification, though it makes the sinner a hypocrite. We never need despair of an honest heart; but there is little hope for those who only come spasmodically face to face with their wickedness, and always seek to hide it.

Such prayers are indexes which do not correspond with the contents of character. They hold secret fellowship with sin. Such hypocrites are spoken of by Jesus as "whited sepulchres, full of uncleanness."

If a man, of much apparent fervor and many prayers, is sensual and insincere, what must be the unfavorable comment upon him? If he had reached the altitude of his prayer, such a comment would not be made. If we feel the aspiration, humility, gratitude, and love that our words express, this is enough; and it is wise not to try to deceive ourselves or others, for "nothing is hid that shall not be revealed." Professions and prayers, I regret to say, "cover a multitude of sins."

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God. Self-forgetfulness, purity, and love are constant prayers. Practice, not profession, — understanding, not belief, — gain the ear and right hand of Omnipotence, and they assuredly call down

infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness we cannot receive it, nor adhere faithfully thereto.

"God is Love." More than this we cannot ask; higher we cannot look; farther we cannot go. To suppose that He forgives or punishes sin, accordingly as His mercy is sought or unsought, is to misunderstand Love, and make prayer the safety-valve for wrong-doing.

Do we ask Wisdom to be merciful to sin? Then "we ask amiss," to consume the blessing "on our lusts." Do we expect God to forgive sin without punishment, thus allowing sin to multiply? Such forgiveness would be neither merciful nor wise.

A magistrate sometimes remits the penalty, but this may be no moral benefit to the criminal; and at best it only saves him from one form of punishment. The moral law, which alone has the right to acquit or condemn, always demands restitution before mortals can "go up higher." Broken law brings penalty, in order to compel this progress.

Personal pardon — and there is no other, for Principle never pardons either sins or mistakes — leaves the offender free to repeat the offence; if, indeed, he has not already suffered sufficiently from vice to make him turn from it with loathing. Truth bestows no pardon upon error, but wipes it out in the most effectual manner. Jesus suffered for our sins, not to annul the divine sentence against wrong, but to stop the sin, and show that it must bring inevitable suffering.

Asking God to *be* God is a "vain repetition." Habitual goodness is unceasing prayer. Its motives are

made manifest in the blessings they bring. Whether these are acknowledged or not, they attest our worthiness to be made partakers of Love. God is "the same yesterday, to-day, and forever;" and He who is immutably right will do right, without being reminded of His duty. The wisdom of man is insufficient to advise God.

Wesley knew the nature and effect of real prayer, as his hymns abundantly prove: —

> My prayer hath power with God; the grace
> Unspeakable I now receive.
> Through faith I see Thee face to face;
> I see Thee face to face, and live!
> In vain I have not wept and strove;
> Thy nature and Thy name is Love.

Who would stand before a blackboard, and pray the Principle of mathematics to work out the problem? The rule is already established, and it is our task to work out the solution. Shall we ask the Divine Principle of all good to do His work? That work was finished long ago; and we have only to avail ourselves of God's rule, in order to receive the blessing.

The Divine Being must be reflected by man; else man is not the image and likeness of the Patient, Tender, and True, "the one altogether lovely." To understand God is the work of eternity.

> When thou prayest, enter into thy closet; and, when thou hast shut the door, pray to thy Father who is in secret; and thy Father, who seeth in secret, will reward thee.

So spake Jesus. The closet typifies the sanctuary of Spirit, whose door shuts out sinful sense, but opens to Truth, Life, and Love. Closed to error, it is open to

Truth, and *vice versa*. The Father in secret is unseen to the senses; but He knows all things, and rewards according to motives, not according to speech.

The "prayer of the righteous" heals the sick. The relinquishment of sin deprives sense of its false claims. Our Master taught his disciples one brief prayer, which we name after him, the Lord's Prayer. It is the prayer of Soul, not sense. To enter into the spirit of prayer, the door of the erring senses must be closed. Lips must be mute and matter silent, that man may have audience with Spirit, the Divine Principle that destroys sickness, sin, and death.

Apart from the belief and dream of living matter, is the Life that is divine, revealing spiritual understanding, and the consciousness of man's dominion over the whole earth. This understanding casts out error and heals the sick, and with it you may speak "as one having authority."

I have taught my students the leadings of true prayer. Let them answer to-day, whether they have followed those leadings. A great sacrifice of material things must precede this advanced spiritual understanding.

The highest prayer is not one of faith merely; it is demonstration. Such prayer heals sickness and sin. It distinguishes between the falsity of sinful sense, and the Soul that is immortal because it is sinless.

Only as we rise above all sensuality and sin can we reach the standpoint of the Lord's Prayer, and instantaneously heal the sick.

If we pray to God as a person, this will prevent us from letting go the human doubts and fears that attend all personality; and so we cannot grasp the wonders

wrought by Him, to whom all things are possible. We cannot "serve two masters."

If we are sensibly with the body, and regard Omnipotence as a person whose ear we would gain, we are not "absent from the body and present with the Lord," in the demonstration of Spirit.

Become conscious, for a single moment, that Life and Intelligence are purely spiritual, — neither *in* nor *of* matter, — and the body will utter no complaint. If in the belief of sickness, you will find yourself suddenly well. Sorrow is turned into joy when the body is controlled by Divine Life, Truth, and Love. Hence the hope of the promise Jesus bestows: "The works that I do, ye shall do," — "because I go to the Father;" — the Ego is absent from the body, and present with Truth.

To be "present with the Lord" is not to have emotional ecstasy or faith, but to have actual demonstration of the Science of Life. To be "with the Lord" is to be in obedience to the law of God, to have a body governed by Spirit, not by matter.

Our Master said, "After this manner pray ye," and then he gave that prayer which covers all human needs: —

Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come;
Thy will be done, on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation, but deliver us from evil;
For Thine is the kingdom and the power and the glory, forever.
Amen.

There is indeed some doubt, among Bible scholars, whether the last line is not an addition to the prayer by a later copyist, but this does not affect its meaning; nor is its spiritual significance affected by the fact that "daily bread" is sometimes construed to mean, "food convenient for us."

In the phrase, "Deliver us from evil," the original properly reads, "Deliver us from the Evil One." This change strengthens the scientific meaning of the petition; for Christian Science teaches us that the Evil One, or Satan, is one with material sense.

Here let me give the spiritual sense of the Lord's Prayer, as I understand it: —

O Divine Supreme Being, who art in eternal harmony,
Adorable and nameless,
Ever-present and omnipotent, —
Whose supremacy will appear as matter disappears, —
Give us the understanding of Truth and Love,
For loving Thee we shall know Thee.
Lead us into Life, and deliver us from sin, sickness, and death,
For God is Life, Truth, and Love, forever. *So be it.*

Atonement is the exemplification of our oneness with God, whereby man reflects Truth, Life, and Love, and not sickness, sin, and death. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage and love. His mission was both individual and collective. He did Life's work aright, — not only in justice to himself, but in mercy to mortals; to show them how to do their duty, but not to do it for them, or relieve them of a single responsibility.

Jesus teaches the way of Life in demonstration, that we may understand how its Divine Principle heals the sick, casts out error, and triumphs over death. Jesus presents the ideal of God better than mortals can, whose origin is less spiritual. He demonstrated more spiritually than all others the Principle of Being, by his union with God.

Jesus understood the Science of his own statements: "I am the Truth and Life;" "I and the Father are one." The Christ is the Principle of the man Jesus. It is the Principle of him that may be called divine, not the man Jesus. Divine Truth, Life, and Love gave him authority over sin, sickness, and death. His mission was to demonstrate the Divine Science of Supreme Being, to prove what God is, and what He does for man.

That Life is God, Jesus demonstrated by his reappearance after the crucifixion, in accordance with his scientific statement, "Though you destroy this temple [body], yet will I [Spirit] build it again." It is as if he had said: "I — the Life, Substance, and Intelligence of the universe and man — am not in matter, to be destroyed."

Jesus' parables explain Life as never mingling with sin and death. He laid the axe of Science at the root of material knowledge, ready to cut down the false doctrine of pantheism — that God, or Life, is in or of matter.

Why do those who profess to follow Christ reject the essential Truth which he came to establish? His persecutors made their strongest attack upon this very point, endeavoring to hold him at the mercy of matter, and kill

him according to certain assumed laws. To-day this determination to hold Spirit in the grasp of matter still remains, and is the persecutor of Christian Science.

By some masterly performance a musician demonstrates the music he teaches, in order to show the learner his way, by practice as well as precept. Jesus' demonstration included such a great sacrifice as makes us admit its Principle to be harmony and Love. This was the precious import of our Master's divine, sinless life, and demonstration over death. He proved by his deeds, that Science can destroy sickness, sin, and death.

Though demonstrating for others' benefit, the Teacher by no means relieved them from giving the requisite proof of their own standing in Science. He worked rather for their guidance, that they might demonstrate as he did, and understand his Principle. Implicit faith in the Teacher, all the emotional love we can bestow on him, will never make us imitators of him. We must go and do likewise, or else we are not improving the great blessings which our blessed Master worked and suffered to bestow. The divinity of the Christ was made manifest in the humanity of Jesus.

How well is the helpful purpose of Christianity expressed in some lines by G. L. Banks: —

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my Spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

Our Master taught no mere theory, doctrine, or belief. It was a Principle that he revealed. His proof was no form or system of religion and worship, but Divine Science, working out the harmony of Life and Love. Jesus sent a message to John the Baptist, which was to prove beyond a question that the Christ had come: "Go and tell him the things ye see and hear; how the sick are healed, the lame walk, the deaf hear, the blind see, and to the poor the gospel is preached." In other words: Tell John what the demonstration of power is, and he will at once perceive that God is the Principle in the Messianic work.

Medicine claimed the ability to heal, and the Pharisees claimed to know and teach the divine will; but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had never taught a disciple, he would not have been crucified so early in his career.

While I love Jesus' character more than language can tell, and my heart overflows with gratitude for what he has done for mortals, — treading alone his loving pathway up to the throne of glory, in speechless agony exploring the way for me, — yet I cannot see that Jesus spares me one individual experience, if I follow his commands faithfully, or that all will not have the cup of sorrowful effort to drink, in proportion to their demonstration of his Truth.

To keep the commandments of our Master, and follow his example, is our proper return to him, and the only worthy evidence of our gratitude for all that he has done. Personal worship is insufficient to express gratitude, since he has said, "If ye love me, keep my commandments."

Forsake error, and press forward into the realm of Truth and Love. Laying "aside every weight, and the sin that doth so easily beset us," let us press forward to the "high calling of God in Christ," putting aside personal self and sense, and seeking the Divine Principle and Science of all healing.

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to acknowledge Jesus' atonement for sin, and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he hath little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance that reforms the life, and enables one to do the will of Wisdom. None hath part in God, who cannot demonstrate in part the Divine Principle of the teachings and practice of our Master. If living in disobedience to Him, we ought to feel no security, although God is good and man repentant.

If Truth is overcoming error in our daily walk and conversation, we shall finally say, "I have fought the good fight, I have kept the faith," because I am a better man. This is having our part in the at-one-ment with Truth and Love. Standing still and praying — expecting, because of another's goodness, suffering, and triumph, that we shall reach his harmony and reward — is vain and selfish.

Vibrating, like a pendulum, between sin and the hope of forgiveness, — selfishness and sensuality causing constant retrogression, — our mortal progress will be very slow.

Jesus uncovered and rebuked sin before he cast it out. To the sick he said, "Lo, Satan hath bound thee!" and

to Peter he said, "Thou art an offence." He came teaching and showing how to destroy sin, sickness, and death. He said of the fruitless tree, "Cut it down."

Waking to Christ's demand, mortals experience suffering. This causes them, even as a drowning man, to make vigorous efforts to save themselves; and, through Christ, these efforts are a success.

"Work out your own salvation," is the demand of Life and Love; for to this end God worketh with you. "Occupy till I come!" Wait for your reward, "and be not weary in well-doing." If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race. When the smoke of battle clears away, you will discern the good you have done, and receive as you have fought. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.

Divine Science teaches faith in the right, and disbelief in the wrong. It bids us work the more earnestly in times of persecution, because then our labor is more needed. Great is the reward of self-sacrifice, though we may never receive it in this world.

Final deliverance from error — whereby we rejoice in immortality, boundless freedom, and sinless sense — is neither reached through paths of flowers, nor by pinning one's faith to vicarious effort. Whosoever believeth that wrath is righteous, or that divinity is appeased by human suffering, cannot understand God.

Justice requires restitution by the sinner. Mercy cancels only when justice approves, and revenge is inadmissible. Wrath, which is only appeased, is not destroyed, but indulged. Wisdom and Love may require

many sacrifices of self, to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

That God's wrath should be vented upon His only Son is neither rational nor humane. Such a theory is man-made. This is a hard question in theology; but its more reasonable explanation is, that suffering is an error of sinful sense, which Truth destroys, and that eventually both sin and suffering will fall at the feet of Love.

Rabbinical lore said, "He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him." This preaching receives a strong rebuke in the Scripture, "Faith without works is dead."

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Advanced spiritual understanding, sometimes misnamed *faith*, is the evidence gained from Spirit, which rebukes material beliefs, and establishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* has these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts all to another. The other kind of faith understands how to work out one's "own salvation, with fear and trembling, for it is God who worketh in us, both to will and to do of His good pleasure."

"Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas, "Believe, and thou shalt be saved!" demands the self-reliant, trustworthy faith which we need, and includes the understanding that confides in God.

The Hebrew verb *to believe* means *to be firm*, or *to be*

constant. This certainly applies to Truth and Love, understood and practised. Firmness in error will never save from sickness, sin, and death.

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of Life, to mark the healing currents and buoys of Truth.

Publius Lentulus wrote to the authorities at Rome, "The disciples of Jesus believe him the Son of God." Those taught by Jesus in Science have reached the glorious perception that God is the author of mankind. The virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — *i. e.* Joshua, or Saviour.

The illumination of Mary's spiritual sense put to silence material law, and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of man. The Holy Ghost, or Divine Science, overshadowed the pure sense of the virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form.

Man and woman, as the ideas of Spirit, are the immortal evidences that Spirit is harmonious and man eternal. Jesus was the offspring of Mary's self-conscious communion with God. Hence he could give a more spiritual idea of Life than other men, and could demonstrate the Science of the Divine Principle.

As the individual ideal of Truth, Jesus came to rebuke rabbinical error, and all sin, sickness, and death, — to

point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of sense, of Truth and of error.

Jesus acknowledged no ties of the flesh. He said, "Call no man your father upon the earth, for one is your Father, who is in heaven." Again he asked: "Who is my mother, and who are my brethren, but they who do the will of my Father?" We have no record of his calling any man Father. He recognized Spirit as the only Being, and therefore as the Father of all.

Referring to the materiality of the age, Jesus said: "The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth." Again, foreseeing the persecution that would attend the Science of Spirit, Jesus said: "They will put you out of the synagogues; yea, the hour is coming when every one who killeth you will think that he is offering sacrifice to God; and these things will they do, because they neither know the Father nor me."

Because of the human ignorance of the Divine Principle, the Father of mortals, on earth and in heaven, is represented as a personal Creator. Hence men recognize themselves as based in person instead of Principle, and are ignorant of the origin of man and his eternal existence. The world of error is blind to the Truth of man, for the world of sense is ignorant of the Life that is Soul.

Neither the origin, the character, nor the work of Jesus was understood. Not a single component part of his being did the material world measure aright. Even his righteousness and purity did not hinder men

from saying, "He is a glutton, and a friend of the impure, and Beelzebub is his patron."

Then remember, O thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's faith.

To suppose that persecution for righteousness' sake belongs to the past, — and that Christianity to-day is at peace with the world, because it is honored by sects and societies, — is to mistake its very nature. History will repeat itself. The trials encountered by prophet, disciple, and apostle, — "of whom the earth was not worthy," — always await, in some form, every pioneer of Truth.

A magistrate, who lived in the time of Jesus, left this record: "His rebuke is fearful." The strong language of our Master confirms that saying. Still stronger evidence, that his reproof was pointed and pungent, is to be found in the necessity there was for such forcible utterance, when Jesus wished to cast out devils and heal the sick.

The only civil word which he had for error was, "Get behind me, Satan." There is too much animal courage, and not sufficient moral courage, in society. Christians must take up arms against error at home and abroad. They must grapple with sin, in themselves and in others, and continue this warfare until they have finished their course. If they keep the faith, they will have the crown of rejoicing

If we have triumphed sufficiently over the errors of sense for Soul to hold the control, we shall loathe sin, and rebuke it under every mask. Only in this way can we bless our enemies, though they may not so construe

our words. We cannot choose for ourselves, but must work out our own salvation in the way that Jesus taught and demonstrated. In meekness and might he was found preaching the gospel to the poor. A moral coward is unfit to bear the standard of Truth, and God will never place it in his hands.

A member of the Methodist Church said to me: "I hope, when you prepare your work on Christian Science, you will dwell much on the atonement." If, after reading these pages, the "arm of the Lord is revealed" to her mind, she will "believe our report," and commence her own work, and pursue it with the unction of primitive Christianity, — healing herself and others. This is regeneration; this is having part in the atonement; this is understanding wherefore Jesus suffered and triumphed.

If all who have ever partaken of the sacrament had really commemorated the sufferings of Jesus, and drank of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out error, and preach Christ, or Truth, to the poor, they will speedily establish the millennium.

Are all who eat bread and drink wine in memory of Jesus willing to take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing forth, in the body, that Truth has come to the understanding, by casting out error, healing the sick, and making the body "holy and acceptable?" If Christ, Truth, has come to us in demonstration, no commemoration is requisite, for he is Immanuel, or "God with us;" and if a friend be with us, why need we memorials of that friend?

As they were eating, Jesus took bread, and blessed it and brake it, and gave it to the disciples, and said, "Take eat, this is my body." And he took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it."

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples were eating when Jesus prayed, and gave them bread. This would have been improper, in a literal sense; but, in its spiritual signification, it was natural and beautiful. Jesus prayed; that is, he withdrew from the material senses, to refresh his being with brighter views.

How truly Dr. Clarke writes, in that little poem called Cana: —

> The social talk, the evening fire,
> The homely household shrine,
> Grow bright with angel-visits, when
> The Lord pours out the wine.

His followers, silent, self-forgetful, strong, — anticipating the hour of their Master's betrayal, — partook of the heavenly manna, that of old had fed, in the wilderness, the persecuted followers of Truth. Their bread came down from heaven. It was the great Truth of spiritual being, that healed the sick and cast out error. Their Master had explained it all before; and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others; and now it comforted themselves.

For this Truth their Master was about to suffer violence, to drink the cup of sorrow. He must leave them. Wrapped in the great glory of an everlasting victory, he gave thanks, and said, "Drink ye all of it."

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the sufferings and persecutions that attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup?

When the human in him struggled with the divine, our great leader said, "Not my will but Thine be done." What he meant was this: "Let not the flesh, but the Spirit, be represented in me." This is the new understanding of impersonal Love. It gives all for Christ, or Truth. It blesses its enemies, heals the sick, casts out error, raises the dead from trespasses and sins, and preaches the gospel to the poor.

Rabbi and priest taught the Mosaic law, which said: "An eye for an eye," and, "Whosoever sheddeth man's blood, by man shall his blood be shed." Not so did Jesus, the new executor of God, present the divine law of Love, which blesses even those who curse it.

First, on the list of Christian duties, he taught his followers the healing power of Truth. He attached no importance to dead ceremonies. It is the living Christ, the practical Truth, which makes him the Resurrection and the Life, to all who follow him in deed. Obeying his precious precepts, — following his demonstration, so far as we apprehend it, — we drink of his cup, partake of his deathless body, and are baptized with his purity; and at last we shall sit down with him, in a full understanding of the Divine Principle which was his real Life. For what says Paul: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come."

Belief can never do the works of understanding, never

follow Jesus in his demonstration. Ritualism and dogma tend to clip the pinions of Love. They materialize worship, hinder the Spirit, and keep man from demonstrating his power over error.

The atonement of Christ reconciles man to God, not God to man; for the Christ-principle is God, and how can the Christ-principle propitiate itself? How can the Christ-heart reach higher than itself, when no fountain can rise higher than its source? Jesus can conciliate no nature above his own, because he is part of the Eternal Life. It was therefore his purpose to atone, or reconcile, man to God, not God to man. Love and Truth are not at war with God's idea, and man is this idea. Man cannot exceed God in Love, and so atone for himself. Even Jesus could not reconcile Truth to error, for they are irreconcilable. Jesus reconciled God to man, only by giving man a true sense of this Divine Principle, in his own life and teachings, which would redeem man from under the law of matter, by this explanation of the law of Spirit.

Does scholastic theology regard the crucifixion of Jesus as providing a ready pardon for all sinners who ask for it, and are willing to be forgiven? Does Spiritualism find Jesus' death necessary only for the presentation, after death, of the personal Jesus, as a proof that spirits can return to earth? Then I must differ from both Orthodoxy and Spiritualism.

While respecting all that is good in the Church, or out of it, my later consecration to Christ has been on the ground of demonstration, not profession. In conscience, I cannot hold to my former beliefs. By understanding more of the Divine Principle of the deathless Jesus, I

have been raised from hopeless disease, to triumph over sickness and sin as I had never done before.

The efficacy of the crucifixion lies in the practical Truth it demonstrated for mankind. This Truth had been spoken in their midst, but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible; but, after the resurrection, even the unbelieving Thomas was forced to acknowledge how entire was the proof.

Through all the disciples saw they became more spiritual, and could better understand what the Master had taught. His resurrection was also their resurrection. It helped them to raise others from spiritual dulness, from a blind belief in God, to a faint understanding of infinite possibilities. They needed this quickening, for soon their dear Master would rise again in the spiritual scale of being, and go far beyond their comprehension. As the reward for his faithfulness, he would disappear to material sense, in the change which has since been called the Ascension. All Christians have similar experiences, if they perceive the spiritual idea, divested of all earthly concomitants, as in Christian Science.

Jesus, born of a virgin-mother, seemed more miraculous to that age than he would to this. The babe of Bethlehem was the nearest approximation, since the creation recorded in Genesis, to the Science of Being. Born of a woman, in the usual course of mortal advent, Jesus inherited in part Mary's earthly condition; while, at the same time, he was endowed with the Divine "Spirit without measure." This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men. Had

his origin and birth been wholly apart from mortal usage, Jesus would not have been appreciable to mortal mind; but with his double nature he became "the true light, which enlighteneth every man."

Jesus suffered for the Truth that destroys error, and blesses all mankind; but the sinner can learn that Truth only in the ratio of his suffering for sin. Love offers no compromise with sin, and pays no debt of sin's contracting, though it points out the way of escape from sin and suffering. The shedding of the blood of "that righteous man" was itself a crime, and affords no excuse for further sin, for the crucifixion can never make black appear white, or justify evil. Jesus taught that God punishes sin in order to destroy it.

False views regarding the atonement make sinners less fearful of sin, because they are led to believe that tears and prayers secure the divine pardon. This misbelief heightens hypocrisy and suffocates conscience. The time is not distant when the ordinary theological views of atonement will undergo a great change, — a change as radical as that which has come over popular opinions about predestination and future punishment.

Few would venture to disobey the law of God, especially as set forth in the moral prohibitions of the Ten Commandments, were it not for mischievous views as to forgiveness.

The blessed Master gave up worldly satisfactions, in order to show his enemies the only way to eternal bliss. He instructed them, by the most sublime and unequivocal method, how heaven was to be obtained.

The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon "the accursed

tree," than when it was flowing in his veins, as he went daily about his Father's business. His spiritual flesh and blood were his Life; and they truly eat his flesh and drink his blood, who partake of that Life.

The spiritual meaning of blood is sacrifice. The efficacy of Jesus' spirit-offering was infinitely greater than can be expressed by our mortal sense of human life. His mission was fulfilled. It reunited God and man by his career. His offering was Love's deathless sacrifice; for in Jesus' experience the human element was gloriously expanded and absorbed into the divine.

CHAPTER XV.

THE APOCALYPSE.

THY Christ hath reached his heavenly seat,
Through sorrow and through scars;
The golden lamps are at his feet,
And in his hand the stars. N. L. FROTHINGHAM.

O LORD, who seest, from yon starry height,
Centred in one the future and the past
Fashioned in Thine own image, —
. . . . . .
Celestial King! Oh let Thy presence pass
Before my Spirit, and an image fair
Shall meet that look of mercy from on high,
As the reflected image in a glass
Doth meet the look of him who seeks it there,
And owes its being to the gazer's eye.
LONGFELLOW, *from the Spanish.*

MY attention is specially called to the twelfth chapter of the Apocalypse, — or Revelation of Saint John, — on account of its suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal there is one distinctive feature which has special reference to the present age, and the establishment of Christian Science in this period.

Revelation xii. 1. And there appeared a great wonder in heaven, — a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Heaven is harmony, and Science brings out harmony. The greatest miracle to human sense is the wonder of

divine Love. One of the grand necessities in Science is to understand the idea of God, and this can never be reached while we entertain a false estimate of the individual who voices this idea. Without a clear and correct sense of the idea, you can never assimilate its divine Principle. The botanist must know the genus and species of a plant, in order to classify it correctly; and as it is with the plant, so is it with man.

Abuse of the motives and character of Paul hid from view the remarkable nature of the apostle, which made him equal to so great a mission. Persecution not only obscured the light of the ages, but was fatal to the individual. Why? Because Paul presented the true idea of God. To misunderstand Paul was to be ignorant of the divine idea; and this lesser ignorance betrayed at once a greater ignorance as to its Principle, — ignorance of the proper Life, through which to work out the ends of eternal good, and destroy the belief in evil, and the practice of it. The Revelator beheld the spiritual idea from the very mount of vision.

Through his microscope, the great naturalist, Agassiz, saw the sun in an egg, at the spot of embryotic life. The loving John saw an "angel in the sun;" because, to his more spiritual vision, purity was the symbol of Life and Love. He saw also the spiritual ideal — woman clothed in light, a bride coming down from heaven, grown impersonal and wedded to Wisdom. To him the Bride and the Lamb represented the correlation of Principle and idea, bringing harmony to mortal sense.

John saw the human and divine coincidence as seen in the man Jesus, — divinity embracing humanity, in Life and its demonstration. Yea, John saw Divine Science,

reducing to human perception and understanding the Life that *is* God. In this divine Life men grow out of material and personal selfhood, into the spiritual ideal, and become their original selves, all sin, sickness, and death being destroyed.

The Woman, in the Apocalypse, stands for the spiritual idea, which illustrates the Science of God and man, — Divine Principle and its divine idea. The Revelator symbolizes Spirit by the sun. The Woman is clad with Spirit, and matter is put under her feet. The light portrayed is neither solar nor lunar, but that Life which is "the light of men," shining in darkness, and not comprehended thereby. In the first chapter of the fourth Gospel it is written, "There was a man sent from God . . . to bear witness of this light."

John the Baptist prophesied the coming of Jesus, and declared that the Messiah would baptize with the Holy Ghost, — *i. e.* Divine Science. The Son of the Blessed represents the Fatherhood of God; and the Revelator completes the figure, with a type of God's Motherhood.

The moon is under her feet. The spiritual idea reveals the universe and man as secondary, and tributary to Spirit, from which they borrow their reflected Substance, Life, and Intelligence, — Spirit not being material.

The quintessence of this spiritual thought may be summarized as follows: There is no matter; there is one Mind, or God; Mind is infinite, supplying all intelligence; the universe and man are individualized divine ideas, reflecting the One Father and Mother, or Divine Principle, and illustrating brotherly love; all things are subordinate to the Infinite One.

Upon the Woman's head is a crown of twelve stars. The twelve tribes of Israel, and all mankind, — separated by belief from their divine origin and their true spiritual being, — shall return, through the spiritual idea, to their Divine Principle, and dwell in the harmony of Science. These are the stars in her crown of rejoicing. Like lamps in the spiritual heavens of this age are the workings of this ideal, healing the sick and the sinner, manifesting the light that shall shine "unto the perfect day," when the night of materialism shall flee before the millennial dawn.

Revelation xii. 2. And she, being with child, cried, travailing in birth, and pained to be delivered.

The spiritual idea, typified by the waiting Woman, weeps as in human pain, to be delivered of its sweet promise; and she remembereth no more her sorrow, for joy that the birth goes prosperously on. So big is the idea, the travail is so portentous, that the birth must be slow and the pangs unspeakable, but still she waiteth with motherly patience.

Revelation xii. 3. And there appeared another wonder in heaven: and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads.

Human sense may well marvel at discord; while, to a diviner sense, harmony is the real and discord the unreal. You may well be astonished at sin, sickness, and death. You may well be perplexed at human fear. You may be still more astounded at Hatred, which lifts his hydra head, showing his horns in the many inventions of evil. But why should we stand aghast at nothingness? The great red Dragon symbolizes the belief that Substance,

Life, and Intelligence can be material. This Dragon stands for the sum total of human belief, called Animal Magnetism, — belief that organic animal life produces sin, sickness, and death.

The Revelator lifts the veil from this embodiment of all evil, and beholds its character. He sees a great red Dragon at the couch of the ideal deliverer of this present age, causing her sore travail. The Revelator sees that old Serpent whose name is Devil, or Evil, holding untiring watch, that he may bite the heel of Truth, and devour the offspring of the spiritual Woman, who is prolific in health, holiness, and immortality.

Revelation xii. 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the Dragon stood before the Woman, which was ready to be delivered, for to devour her child as soon as it was born.

The ten horns of the Dragon typify the belief that matter has a mind of its own, and that by means of this mind it can break the Ten Commandments. The serpentine form stands for subtlety, winding its way throughout all evil, but doing this in the name of good. Its sting is spoken of by Paul, when he refers to "spiritual wickedness in high places." It is the animal power of mortal minds over each other, casting out devils through Beelzebub.

As of old, evil still charges the loving Master with its own nature and methods. This malicious animal-power (of which the Dragon is the type) seeks to kill his fellow-mortals, morally and physically, and then to charge the innocent with his crimes. This last infirmity of sin will sink in a night without a star.

I am solemnly convinced that the accusations against Jesus of Nazareth, and even his crucifixion, were instigated by the criminal power here described — namely, animal magnetism. Since Jesus must be tempted in all points, he, the immaculate, must meet and conquer sin in every form. The brutal barbarity of his foes could emanate from no other source except the highest degree of human depravity, which is to be found in this propulsive will-power, or animal magnetism.

Jesus "opened not his mouth." Justice had no appeal from the tribunal of mortal mind, let loose to secretly meet the Immortal Mind with open defiance, — until the majesty of His all-creative power should be illustrated in the nothingness of sin.

From Genesis to the Apocalypse, sin, sickness, and death, envy, hatred, and revenge, — all evil, — are typified by the Serpent, existing without a cause.

Jesus said, quoting from the Psalms, "They have hated me without cause." The Serpent is close upon the heel of harmony. He pursues the Woman, the spiritual ideal, from the beginning to the end.

In Genesis mortal belief is the common Serpent "more subtle than any other beast of the field." In the Apocalypse, when nearing its doom, the evil power becomes the great red Dragon, swollen with sin, hoary, ripe for destruction. He is inflamed with war against Spirit. He is full of lust and hate, loathing the brightness of divine glory.

Revelation xii. 5. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.

Led on by the grossest element of mortal mind, Herod decreed the death of every male child, that the man Jesus

(the embodiment of the spiritual idea) might never hold sway, and so leave Herod uncrowned. The spiritual idea had a brief history in the earthly life of our blessed Master; but "of his kingdom there shall be no end," for God's ideal shall eventually rule all nations and peoples — imperatively, absolutely, finally — with Divine Science. This immaculate offspring of the Woman shall baptize with fire; and the fiery baptism shall burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character. Ever since the stars sang together, the Dragon has made war upon the spiritual ideal; but this has compelled this ideal to rise higher, to the very zenith of demonstration, until caught up unto God, — whence it came, that it might destroy sin, sickness, and death.

Revelation xii. 6. And the Woman fled into the wilderness, where she hath a place prepared of God.

As the Children of Israel passed triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear, — as they journeyed through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy, — so shall the spiritual idea guide all Christians, in their mortal passage from sense to Soul, — from a material sense of existence to the spiritual, — up to the glory prepared for them that love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading up to divine heights.

If we remember the beautiful description which Sir Walter Scott puts into the mouth of Rebecca the Jewess, in Ivanhoe, —

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide in smoke and flame, —

we may also offer the prayer which concludes the same hymn: —

And oh, when gathers on our path,
In shade and storm, the frequent night,
Be Thou long-suffering, slow to wrath,
A burning and a shining light.

Revelation xii. 7, 8. And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven.

The Old Testament assigns to the angels — that is, divine messengers — different offices. Michael's characteristic is spiritual strength. He leads the hosts of heaven against the power of Satan, and fights the holy wars. Gabriel has the more quiet task of imparting a sense of the presence of ministering Love to mortals. These angels deliver us from the depths.

Truth and Love come nearer in the hour of woe, when strong faith, or spiritual strength, wrestles and prevails, through the understanding of God. The Gabriel of His presence has no contests. To ever-present Truth there is no error — no sin, sickness, or death. Against such the Dragon warreth not long, for he is killed by the divine impulse, Truth and Love prevail against the Dragon, because the Dragon cannot war with them.

Revelation xii. 9. And the great Dragon was cast out, — that old Serpent, called the Devil and Satan, which deceiveth

the whole world; he was cast out into the earth, and his angels were cast out with him.

Animal magnetism — that ancient belief of Mind in matter, that old Serpent whose name is Devil, who is really evil claiming intelligence and power to harm — does deceive mortals; and this delusion is cast out by Christ, Truth, and the spiritual idea, and so proven to be powerless. The words "cast down to the earth" show the Dragon to be matter, which cannot speak, and therefore has been a lie from the beginning. His angels, or messengers, are cast out with the author of their own damnation. The beast and the false prophets are lust and hyprocrisy. Those wolves in sheep's clothing are killed by the Lamb.

Divine Science shows how the Lamb slays the wolf. Innocence and Truth overcome guilt and error. Ever since the foundation of the world, ever since error established material belief, evil has tried to slay the Lamb; but Science is able to destroy evil.

The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and its glorious results. The following chapters depict the results of trying to meet error with error. The spiritual interpretation is obscure, but I have discovered it. It follows the order that is used in Genesis. First the true method of creation is set forth in Genesis, and then the false. Here, also, the Revelator first exhibits the true warfare, and then the false.

Revelation xii. 10–12. And I heard a loud voice saying in heaven: "Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser

of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain.

Self-abnegation — by which we lay down all for Truth, or Christ, in our warfare against error — is a rule in Christian Science. Every mortal at some period, here or hereafter, must grapple with and overcome the belief in vital fluids, called Animal Magnetism. The rule to ensure the victory for Science is this: Bear faithful testimony to the existence of animal magnetism as an evil belief, which must be met and mastered. A denial of the existence of this error prevents your victory over it.

This is the difference between the scientific and unscientific treatment (*alias* animal magnetism) of sin and sickness. Malicious magnetism, this highest degree of evil, should be exposed, — because we are forbidden to cover iniquity, — and annihilated by Truth and Love; even as you destroy the less culpable magnetism of sickness.

Remember the Scripture, "Thou hast been faithful over a few things; I will make thee ruler over many." If faithful in bearing testimony against this error of animal magnetism, — not running from it, but handling the Serpent scientifically, as the Scripture demands, — you will have all power over error, and learn that its nothingness is in proportion to its wickedness.

He that touches the hem of Christian Science, and masters the mortal belief in animality and hate, rejoices in the principle of healing, — in a sweet and certain sense that God is Love. Alas for those who break faith with Divine Science, and fail to strangle the Serpent of sin, as well as of sickness. They are dwellers still in the deep darkness of belief. They are in the surging sea of error, not trying to lift their heads above the drowning wave.

What must the end be? They must eventually expiate, through suffering, this fatal folly. The sin, which one has made his bosom companion, comes back to him at last with accelerated force, for evil knoweth its time is short. Here the Scriptures declare that evil is temporal, not eternal. The Dragon is at last stung to death by his own malice; but how many periods of self-torture it may take to remove all sin, must depend upon its obduracy.

Revelation xii. 13. And when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the man-child.

The march of mind and honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing secret sin of this period. The imperative duty of all Scientists is to expose this red Dragon, that he may be the sooner subdued.

Revelation xii. 15, 16. And the Serpent cast out of his mouth water as a flood, after the Woman, that he might cause her to be carried away of the flood. And the earth helped the Woman; and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.

When the sick or the sinful are healed, they know the great good that Mind has wrought. They should also know the great evil done by mortal mind, when it makes them sick or sinful. Many are willing to open the eyes of the people to the divine power of good resident in Immortal Mind; but they are not as willing to point out the power of human belief to do evil, and expose its hidden means of accomplishing it.

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues, than when you tell them their vices. It requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure, for the sake of doing good. Who is telling mankind of their foe in ambush? Is the informer one who sees the foe? If so, listen and be wise. Escape from evil, and call those unfaithful stewards, who have seen the danger and yet have not cried out.

Millions of unprejudiced minds — simple seekers for Truth, weary wanderers, athirst in the desert — are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences. What if the old Dragon sends forth a new flood, to drown the Woman? He can neither drown your voice with its roar, nor sink the world again in the deep waters of chaos. In this age the earth will help the Woman, and the spiritual idea will be understood.

Those ready for the good you impart will give thanks. The waters will be pacified, for Christ will command a calm.

At all times, and under all circumstances, overcome evil with good. Know thyself, and God will supply the wisdom and the occasion for a victory over evil. Clad in the panoply of Love, you will find human hatred helpless to harm you. The cement of a higher humanity will unite all interests in the One Divinity.

Through trope and metaphor, the Revelator — immortal scribe of Spirit, and of a true idealism — furnishes the mirror in which mortal mind may see its own image. In significant figures he depicts the thoughts which he beholds in mortal mind. Thus he rebukes the conceit of sin, and foreshadows its doom.

He has opened wide the gates of glory with his strength, and illumined the night of paganism with the sublime grandeur of Christian Science, which outshines the sorcery of sin, idolatry, and hypocrisy. He takes away mitre and sceptre. He enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.

Thus we see, in both the first and last books of the Bible, — in Genesis and in the Apocalypse, — that sin is to be scientifically reduced to its native nothingness.

"Little children, love one another," is the most simple and profound saying of the inspired writer. We are children of God; but mortals are very small, when compared with the stature of Christ. Love fulfils the law in Science, and nothing short of this Divine Principle, understood and demonstrated, can ever furnish the vision

of the Apocalypse, open the seven seals of error with Truth, or uncover the myriad illusions of sin, sickness, and death. Under the supremacy of Spirit it will be seen and acknowledged that matter must disappear, for "there will be no night there," and "no more sea."

And the angel who showed me these things saith unto me: "Seal not the saying of the prophecy of this book; for the time is at hand." (*Revelation* xxii. 10.)

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CHAPTER XVI.

GLOSSARY.

LANGUAGE may be defined as the Verbal Body of Thought. Language is not, as sometimes represented in loose expression, the mere *dress* of thought. It has a vital connection with thought, and is far more truly and appropriately conceived of as the living organic body of thought, — as the natural body, with the Life of the Spirit, having living connections between its parts, giving it a unity and making it a whole, — than as a mere dress, having no relation to thought, and no organic dependence in its parts. — HENRY N. DAY.

THESE things saith he that is holy, he that is true, he that hath the key of David, — he that openeth and no man shutteth, and shutteth and no man openeth: "I know thy works; behold, I have set before thee an open door, and no man can shut it." — APOCALYPSE.

IN Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer.

On this account I add this chapter, which contains the Metaphysical interpretation of Bible terms,—giving their spiritual sense, which is also their original meaning.

ABEL. Watchfulness; self-offering; surrendering to the Creator the early fruits of experience.

ABRAHAM. Fidelity; faith in the Divine Life and Eternal Principle of Being.

This patriarch illustrates the purpose of Love to create trust in Good, and shows the Life-preserving power of spiritual understanding.

Adam. Error; a falsity; the belief of "original sin," sickness, and death; evil; the opposite of good, or God, and His creation; a curse; a belief in intelligent matter, finity, and mortality; "dust to dust;" red sandstone; nothingness; the first god of mythology; not God's man, who represents the One God, and is His own image and likeness, — even the perfect and spiritual reflection of Spirit, whose Life, Substance, and Intelligence are in and of God; the opposite of Spirit and its creations; that which is not the image and likeness of God, but a material belief, opposed to the One Mind, or Spirit; a so-called finite mind, producing other minds, thus making "gods many and lords many" (1 Cor. viii. 5); a product of nothing, as the opposite of something; an unreality, as opposed to the great reality of spiritual existence and creation; a so-called man, whose origin, substance, and mind are supposed to be the opposite of God, or Spirit; an inverted image of Spirit; the image and likeness of God's opposites, — namely, matter, sin, sickness, and death; the antipodes of Truth, termed error; the counterfeit of Life, which ultimates in death; the opposite of Love, called hate; the antipodes of Spirit's creation, called self-creative matter; Immortality's opposite, mortality; that of which Wisdom saith, "Thou shalt surely die."

This name represents the false supposition that Life is not eternal, but has beginning and end; that the Infinite enters the finite, Intelligence passes into non-intelligence,

and Soul terminates in material sense ; that the Immortal Mind results in matter, and matter in mortal mind ; that the One God and Creator entered what He created, and then disappeared in the atheism of matter.

ALMIGHTY. All-power ; Infinity ; Omnipotence.

ANGELS. God's thoughts passing to man ; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality.

ARK. Safety ; the idea, or reflection, of Truth, proven to be as immortal as its Principle ; the understanding of Spirit, destroying the belief of matter.

God and man are co-existent and eternal. Science shows that the spiritual identities of all things are created by God, and exist forever. The Ark also shows that temptation, if overcome, is followed by exaltation.

ASHER (Jacob's son). Hope and faith ; spiritual compensation ; the ills of the flesh rebuked.

ATONEMENT. The teachings, demonstrations, and sufferings of the man Jesus, when showing mortals the way of salvation from sin, sickness, and death ; Divine Science ; Soul's triumph over material sense; the supremacy of Spirit asserted ; man reassuming the image and likeness of God, in his scientific *at-one-ment* with Him.

Jesus of Nazareth gave the all-important proof that, when God is understood, it will be seen that God creates man, and man cannot for the smallest instant be without a body. This Divine Science overcame death and

the grave, and was Jesus' final demonstration that the body is the same after as before death. It follows that there is a future state of probation and progress, wherein to grow out of a material and into the spiritual sense of existence.

The meek and mighty Nazarene exhibited a material body, after the crucifixion, to show his followers the great need there is of spiritualizing thought and action, in order to make man God-like before he reaches what is termed death, — that, after it, he may be fit for the higher school of the "just made perfect." Not death, but the understanding of Life, or God, spiritualizes man, and determines forever his spiritual progress and his physical condition.

Atonement stands for mortality disappearing, and immortality coming to light; for self-abnegation and Love, blessing Truth's enemies. Atonement is not blood flowing from the veins of Jesus, but his outflowing sense of Life, Truth, and Love, — so much higher, purer, and more God-like than mankind's, — shedding its hallowed influence over the whole human race, and marking out the only way to heaven. Atonement is not so much the death on the cross, but the cross-bearing, deathless life, which was left by Jesus for an example to mankind, and ransoms from sin all who follow it.

Babel. Self-destroying error; a kingdom divided against itself, that cannot stand; material knowledge.

The higher such knowledge builds on the basis of evidence obtained from the five personal senses, the more confusion ensues, and the more certain is the downfall of its structure.

Baptism. Purification by Spirit; being submerged in Truth.

"We are willing rather to be absent from the body, and to be present with the Lord." (2 Cor. v. 8.)

Believing. Firmness and constancy; not a faltering or blind faith, but the perception of spiritual truth.

Benjamin (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, asserting matter; pride; envy; fame; illusion; a belief in blood, bones, as possessing life, strength, animation, and power to act; renewal of affections, self-offering; a redeemed body; the reflection of a more spiritual mind; the infinite idea of the Infinite Principle; the spiritual shadow of Spirit-substance; that which is constituted of Soul, not sense; the reflection of Deity.

Bride. Purity and innocence, conceiving man in the idea of God; the senses of Soul, which have spiritual bliss, and enjoy but cannot suffer.

Bridegroom. Spiritual understanding; the pure consciousness that God, the Divine Principle, creates man as His own idea, and is the only creative power.

Burial. Destruction to personal sense; out of sight and hearing; annihilation; being submerged in Spirit; immortality brought to light.

Canaan (the son of Ham). A personal belief; the testimony of what is termed material sense; the error

that would make man mortal, and would make mortal mind a slave to the body, of which man should be the master.

Children. Love's spiritual thoughts and representatives; sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of Being.

Children of Israel. The representatives of Soul, not sense; the offspring of Spirit; such as are governed by Divine Science,—having wrestled with sin and sense, and having risen higher in the scale of being through great tribulation; part of the ideas of God, beheld as men casting out error and healing the sick; Christ's children.

Christ. Divine Principle, not person; Soul, outside the body; not the person of the man Jesus, but his eternal Spirit; the divine stepping-stone between God and His human children, who are His spiritual ideas reflected.

Church. The structure of Truth and Love; whatever rests upon and proceeds from Divine Principle.

The Church is that institution which affords proof of its utility, and is found elevating the race, rousing the dormant understanding from material beliefs, to the apprehension of spiritual ideas and the demonstration of Divine Science,—casting out devils, or error, and healing the sick.

CREATOR. Spirit; Mind; Intelligence; the animating Principle of all that is real and good; self-existent Life, Truth, and Love, perfect and eternal; the opposite of matter and evil, which have no Principle; God, "who made all that was made," and could not create an atom or an element that was the opposite of Himself.

DAN (Jacob's son). Animal magnetism; mesmerism; so-called mortal mind controlling mortal mind; error, working out the designs of error; one belief chasing another,—and the stronger error recovering the ground, and holding it for a time against the weaker.

DAY. The irradiance of Life; the spiritual idea of creating Truth and Love.

"And the evening and the morning were the first day." (Gen. i. 5.) The objects of time and sense, illumined by spiritual understanding, disappear, and Mind measures time as longer or shorter, according to the good it unfolds. This unfolding is God's day; "and there shall be no night there."

DEATH. An illusion, for there is no death; the unreal and untrue; the opposite of God, or Life.

Matter has no life, hence it cannot die, and Mind is immortal. The flesh, warring against Spirit, frets itself free from one belief, only to be fettered by another, until every belief yields to the understanding of God. Any material evidence of death is false, for it contradicts the spiritual facts of Life.

DEVIL. A lie; error; neither a person nor a Principle; the opposite of Truth; a personal belief of evil, sin,

sickness, and death; animal magnetism; mesmerism. The Devil is the lust of the flesh, which saith: —

I am life and intelligence in matter. There is more than one mind, for I am mind, — a wicked mind, self-made, but created out of God's materials, and put into the opposite of Mind, termed Matter, thence to reproduce a mortal universe and mortal men, not after the image and likeness of Spirit, but after my own image.

I replenish the earth with venomous reptiles, devouring beasts, — with the forms of life, rising from a mollusk up to sinning, sick, and dying man. More subtle than any beast of the field, I claim this deceit as normal, — that non-intelligence matures from an egg, up to what I term Intelligence. Mortals, *alias* minds, learn from me to claim evil as more real than good, and as eternal. I claim also that the opposite of God originates in God; else evil and matter must be self-creative powers, co-equal and co-eternal with Deity. As a lie I have the subtlety to say, and to make it appear, that evil is more successful than good; and that a lie is the truth, or else that Truth is the father of the lie. I declare that the Lord knows all about sin; and, having sin in Mind, He must evolve it as the necessary reflection of His own Mind. Hence I decide that a mortal sinner is God's child, — His own image and likeness.

My first appearance, as a snake, coiled about the Tree of Knowledge, was to give my signet to error (which I name Matter) as having life and mind, — besides material senses, whence all human knowledge shall proceed, and through which it shall be received. This so-called sense of matter is worse than nonsense, but my progeny, having a material basis, will accept it as truth, and take for granted all this evolution of error and subtlety.

Do not ask who made me, but infer the soft impeachment that God made me. My mythical origin, as material sense and mortal mind, I shall dignify as the appearing of man's

personality; and when this error begins to die out, I can hold on for a time to another error, — namely, that God is a person, if I am not.

I am aware that a lie would not be a lie unless it claimed to be Truth. Hence the necessity of my claim to resemble Truth; or to make Truth look like me, a lie. In either case, I can succeed as error.

My origin was darkness. I went up "a mist from the earth" (Gen. ii. 6); and I declared that the Lord made, out of the dust of the ground, a man. I know the truth, that there is no matter in Spirit from which to create matter, — and no evil in good, from which to create evil; but having denied the Substance of Truth, Spirit, I name their opposites — error and matter — Substance.

I assert this matter to be sentient with Soul, thus putting this life-giving Infinite inside of a life-destroying finite.

My main point is to avoid being found out in this gross miscreation, and avoid having my man return to dust, as Truth declares he shall. So I call Soul a sinner; and, by a miraculous metamorphosis, convert it into a good soul, — just before it is driven out of matter, because of sin and imbecility, and sent straight into the power and perfection of Spirit.

Because of the error, or lie, that I have grafted into the premises of mortal man, it must follow, in the conclusion, and this man be accursed by Wisdom. So I shall recover my ground on another proposition, as false as my first, saying: "For God doth know, that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 5.)

My second lie is the error I shall charge upon Truth: namely, that God, Spirit, made man material, but upright; that then man made himself up wrong; but that the unerring Principle of creation pardons mistakes, instead of destroying them, and accepts the original error.

I cling to the Tree of Knowledge, because it is matter that clings to me. This is my motto: "A material sense, which can take no cognizance of Spirit, or God, is quite as essential to man as the spiritual sense, that unites him to God."

My third statement is, that a deep sleep fell upon mortal man, in which a belief of self-mesmerism appeared as the basis of generation; that mortal man dreamed that a woman proceeded from him; and that in turn this woman believed that man proceeded from her. Thus error culminated in a family broil, which lost Eden and the Truth of Being, and Deity disappeared as the Father of mankind.

I was the first to introduce the term Evil. I wish that term to be understood as a factor of theology, instead of mythology. I wish it thought that evil is as real as good, and that the conversation of a snake was as important in the origin of man as the utterance of Jehovah, "Let us make man." (Gen. i. 26.)

I wish it to be understood also that I have endowed matter with conversational powers: a nerve to report that it is pleased or pained; an eye to say that it is blind; a limb to declare that it cannot walk; the head to assert that it has lost its mind.

All this may seem feasible, since the personal or material senses can take no cognizance of God; for the clay shall reply to the potter; and error, in the name of Truth, shall establish my kingdom in matter.

Dove. A symbol of Divine Science; purity and peace; hope and faith.

Dust. Nothingness; the want of Substance, Life, or Intelligence.

Ears. Not organs of the so-called material and personal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii. 18.)

Earth. A sphere; a type of Eternity and Immortality, which are likewise without beginning or end.

To material sense, Earth is matter; to spiritual sense, it is a compound idea.

Elias. Prophecy; spiritual evidence, opposed to material sense; Science, whereby to discern the spiritual fact of whatever the material senses behold; the basis of immortality.

"Elias truly shall first come and restore all things." (Matt. xvii. 11.)

Euphrates. Divine Science, encompassing the universe and man; the true idea of God; a type of the millennial glory which is to come; Metaphysics taking the place of physics; the reign of righteousness; the atmosphere of a finite belief, before it accepted sin, sickness, or death; a state of sinless mortal thought, whose only error is limitation; finity; the opposite of infinity.

Eve. A beginning; mortality; that which does not last forever; a finite belief of life, substance, and intelligence in matter; error; the belief that the human race originated materially instead of spiritually, — that man started firstly from dust, secondly from a rib, and thirdly from an egg; self-imposed folly, and its consequences.

Evening. Mistiness of mortal thought; weariness of mortal mind; obscured views; peace and rest.

Eyes. Spiritual discernment; not matter, but a faculty of Mind.

Jesus said, thinking of the outward vision, "Having eyes, see ye not?" (Mark viii. 18.)

Fan. Separation of fable from fact; that which gives action to thought.

Father. The great eternal Mind; the Divine Principle, commonly called God.

Fear. Heat; inflammation; anxiety; ignorance; error; conscience; caution.

Fire. Fear; remorse; lust; hatred; destruction; affliction, purifying and elevating man.

Firmament. Spiritual understanding; the line of demarcation between Truth and error, between Spirit and so-called matter.

Flesh. An error of personal belief; a supposition that Life, Substance, and Intelligence are in matter; an illusion; a belief that matter has sensation.

Gad (Jacob's son). Science; spiritual being, understood; haste towards harmony.

Gethsemane. Patient woe; the human yielding to the divine; Love meeting no response, but still remaining Love.

Ghost. An illusion; a belief that Mind is outlined and limited; a supposition that Spirit is finite.

Gihon (river). The rights of woman acknowledged — morally, civilly, and socially.

God. The great I Am; the all-knowing, all-seeing, all-acting, all-loving, all-wise, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence.

Gods. Mythology; a belief that Life, Substance, and Intelligence are both Mind and matter; a supposition of sentient personality; the belief that Infinite Mind is in finite forms; the various theories that hold Mind to be a material sense — brains, nerves, matter; minds or souls, going in and out of matter, erring and mortal; the serpents that say, "I will make you as gods," and whose heads the seed of the woman shall bruise.

Mind is infinite and perfect, and cannot become finite and imperfect.

Good. God; Spirit; omnipotence; omniscience; omnipresence; omniaction.

Ham (Noah's son). A personal belief; sensuality; slavery; tyranny.

Heart. Mortal feelings, motives, affections, joys, and sorrows.

Heaven. Harmony; the reign of Spirit; government by Principle; spirituality; the atmosphere of Soul.

Hell. Mortal belief; error; lust; remorse; hatred; sin; sickness; death; suffering and self-destruction; self-imposed agony; effects of sin; all that "maketh and worketh a lie."

Hiddekel (river). Divine Science, understood and acknowledged.

Holy Ghost. Divine Science; the developments of Eternal Life, Truth, and Love.

I, or Ego. Principle; Spirit; Soul; impersonal, unerring, immortal, and eternal Mind.

There is but one I, or Us, but one Principle, or Mind, governing all being; yet man and woman are identified forever in their individual characters, even as numbers that never blend with each other, though they are governed by one Principle. All the objects of God's creating reflect one Mind; and whatever reflects not this one Mind is a falsity, error — even the belief that Life, Substance, and Intelligence are both mental and material.

I Am. Impersonal and eternal Mind; Divine Principle, not person; God; the only Ego.

In. A term obsolete in Science.

Soul, or Spirit, is infinite. Hence it can be *in* nothing, for it is bigger than all things. Principle is not in its idea; and idea is in the Divine Principle, only to come out of it as Mind, or God, expressed.

Intelligence. Substance; self-existent and eternal Mind; that which is never unconscious or limited; Deity.

Issachar (Jacob's son). A personal belief; the offspring of error; envy; hatred; selfishness; self-will; lust.

JACOB. A personal belief, embracing duplicity, repentance, sensualism; inspiration; the revelations of Science, wherein the so-called material senses yield to the spiritual sense of Life and Love.

JAPHET (Noah's son). A type of spiritual peace, flowing from the understanding that God is the Divine Principle of all being, and man His idea, the child of His care.

JERUSALEM. Mortal belief and knowledge, obtained from the so-called five material senses; the pride of power, and the power of pride; sensuality; envy; oppression; tyranny.

JESUS. The spiritual idea of God coming to material beliefs, rebuking and destroying them, and bringing to light man's immortality; the mediator, or spiritual link in creation, which unites God and man in Divine Science; the idea of Truth; the loved of the Father; the idea of Principle, which overcomes the belief of sin, sickness, and death; the highest idea of God, reflected by man, of which the so-called material senses have taken cognizance.

Jesus has a twofold appearing: as a man, understanding that Life is Spirit and eternal harmony, rebuking the belief of material life and an eternal discord,—with the presence of Truth and Love, to destroy these beliefs and errors; and as Soul, showing at the same time the omnipotence of Spirit, and the impotence of what we term matter. This duplexity of being specially fitted him to teach the Christian Science which he lived.

JOSEPH. A personal idea of Truth, rebuking mortal belief, or error, and showing the immortality and supremacy of Truth; pure Love, blessing its enemies.

JUDAH. A personal and material belief disappearing; the spiritual understanding of God and man appearing.

KINGDOM OF HEAVEN. The reign of harmony in Divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

KNOWLEDGE. Evidence obtained from the five material senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine, and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

LAMB OF GOD. The spiritual idea of Love; self-immolation; innocence and purity; sacrifice.

LEVI (Jacob's son). A personal and sensual belief; mortal man; denial of the fulness of God's creation; ecclesiastical despotism.

LORD. In the Hebrew this term is sometimes employed to represent a title, which has the inferior sense of Master, or Ruler. In the Greek, the word *kurios* almost always has this lower sense, unless specially coupled with the word God. Its higher signification is Supreme Ruler.

LORD GOD. Jehovah.

This double term is not used in the first chapter of

Genesis, the record of spiritual creation. It is introduced into the second and following chapters, when the spiritual sense of God and infinity were disappearing to the writer's thought, — when the scientific statements of the Scriptures became clouded, through a physical sense of God as finite and personal. From this followed idolatry and mythology, belief in many gods, or material intelligences, as the opposite of the one Spirit or Intelligence, named Elohim, or God.

Man. The infinite idea of Infinite Spirit; the spiritual image and likeness of God; the full representation of Mind; the idea of Principle, not person; the compound idea of God, including all other ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being, as found in Science, where man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his Maker.

And God said: "Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth." (Gen. i. 26.)

Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original or underived power. Hence man cannot depart from holiness. Nor can God, by whom man was evolved, engender a capacity or freedom to sin. In

Divine Science, God and man are inseparable, as Principle and its idea.

The highest form of man is woman.

Matter. Mythology; mortality; another name for mortal mind; a material belief, *viz.* that Intelligence, Substance, and Life belong to non-intelligence and mortality, — that Life results in death, and death in Life, — that sensation is in the sensationless, and that Mind originates in matter; the opposite of Spirit; the opposite of Intelligence; the opposite of God; that of which Immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells only in belief.

Matter is neither self-existent, nor a product of Spirit. An image of thought, reflected on the retina, is all the eye beholds. Matter, as defined by the schools, cannot, of itself, see, feel, hear, taste, or smell. It is not self-cognizant, — cannot feel itself, see itself, or understand itself. Take away mortal mind, and matter is without its supposed selfhood. It can take no cognizance of Spirit, or God.

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was upon the face of the deep." (Gen. i. 1, 2.) In the vast forever, — in the Science and Truth of Being, — the only facts are Spirit and its innumerable creations. Darkness and chaos are the imaginary opposites of light, understanding, and eternal harmony, and are the elements of nothingness, called matter.

We admit that black is not a color, because it reflects no light. So evil should be denied identity or power, because it has none of the original hues of God.

Paul said, "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." (Rom. i. 20.) When the Substance of Spirit appears in Metaphysical Science, the nothingness of matter is recognized. Where the Spirit of God is — and there is no place where God is not — evil becomes Nothing, the opposite of the Something of Spirit.

Mind. The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love, the One God; not that which is *in* man, but the Divine Principle or God, of whom man is the full and perfect expression; Deity, which outlines, but is not outlined.

There can be but one Mind, because there is but one God; and if we claimed no other, and accepted no other, sin would be unknown.

The only exterminators of error are the great truths that Good, or God, is the only Mind; that His opposite — called Evil and Devil — is not Mind, is not Truth, but error, without Intelligence or Truth.

We can have but one Mind if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity; for it could have no place — where all space is filled with God — except in Him.

We lose the high signification of Omnipotence, when admitting that God, or Good, is omnipotent, and has all-power, yet that there is another power named Evil.

The belief that there is more than the One Mind is as pernicious to divine theology, as are ancient mythology and pagan idolatry. With one Father, even God, the

whole family of man would be brethren; and with one Mind, and that God, or Good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power, which is Divine Science.

The existence of more than one Mind was the basic error of idolatry, which supposed the loss of spiritual power, the loss of the spiritual presence of Life as eternal Truth, without an opposite error, and the loss of Love as ever-present and universal.

Divine Science explains the abstract statement that there is one Mind only, by the following self-evident proposition. If Good, or God, is real, — evil, the opposite of God, is unreal. Then evil can only obtain the floor by our admitting its reality. The children of God have but one Mind. How can Good lapse into evil, when God, the Mind of man, never sins. The standard of perfection was originally God and man; and has this standard changed?

God is the Principle of man; and the Principle of man remaining perfect, its idea, or reflection, — man, — remains perfect. Man is the expression of God's being. If ever there was a moment when man expressed not this perfection, he could not have expressed the being of God; and there would have been a time when Deity was without entity, without a defined state of being.

If man has lost perfection, he has lost his Principle, has lost Mind. If man ever existed without a Principle, or Mind, then being was a myth.

The relations of God and man, Divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have ever been

unchanged in its eternal history, wherein God, and all that He creates, are perfect and eternal.

The opposite of Truth, — named Error, — the opposite of Science, and the evidence before the five personal senses, afford no evidence of the grand facts of being; even as these so-called senses receive no intimation of the earth's motions, or the science of astronomy, but yield assent thereto on the basis of Science.

Thus should the truth of Divine Science be admitted, although the evidence thereof is not supported by evil, by matter, or by material sense; because it is fully sustained by spiritual sense, Divine Science, the evidence of God's and man's co-existence. God is all-powerful and ever-present. Therefore there is no other power or presence, and the spirituality of man and the universe is the only fact of creation. "Let God be true, and every [material] man a liar."

Miracle. That which is divinely natural, but must be learned humanly; a phenomenon of Science.

Morning. Light; symbol of Truth; revelation and progress.

Mortal Mind. Nothing, claiming to be something, for Mind is immortal; mythology; belief, creating other beliefs, and naming them matter; a supposition of material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that Life, Substance, and Intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of Good, or God; the belief that Life has a beginning, and therefore an end; the

belief that man is the offspring of mortals; the belief that there can be more than one Creator; idolatry; that which appears to the so-called material senses, but neither exists in Science, nor can be recognized by spiritual sense; not a believer; sin; sickness; death.

Moses. A personal belief; moral courage; a type of moral law, and the demonstration thereof; proof that, without the gospel, — the unity of justice and Love, — there is something spiritually lacking, demanding its penalty in moral law.

Mother. Divine and eternal Principle, Life, Truth, and Love.

New Jerusalem. Divine Science; the spiritual facts of man and the universe, and the harmony thereof; the kingdom of heaven, or reign of harmony.

Noah. A personal belief; knowledge of the nothingness of material things, and the immortality of all that is spiritual.

Oil. Consecration; charity; gentleness; prayer; the heavenly inspiration.

Pharisee. A personal and sensuous belief; self-righteousness; vanity; hypocrisy.

Prophet. A spiritual seer; disappearance of material sense, before the conscious facts of spiritual Truth.

Purse. Laying up treasures in matter; error.

Pyson (river). The love of the good and beautiful, and their immortality.

Red Dragon. Fear; inflammation; sensuality; subtlety; error; animal magnetism.

Resurrection. Spiritualization of thought; a new and higher idea of Immortality, or spiritual existence; material belief, yielding to spiritual understanding.

Reuben (Jacob's son). A personal belief; sensuality, delusion; mortality; error.

River. Channel of thought.

When smooth and unobstructed, it typifies the course of Truth; but muddy, foaming, and dashing, it is a type of error.

Rock. Spiritual foundation, Truth.

Salvation. Life, Truth, and Love, understood and demonstrated, as supreme over all.

Sin, sickness, and death are destroyed through the Divine Science that Jesus taught and proved.

Seal. The signet of error, unveiled by Truth.

Serpent. (Ophis, in Greek; Nacash, in Hebrew.) Subtlety; a lie; the opposite of Truth, named error; the first statement of mythology and idolatry; the belief in more than one God; mesmerism; animal magnetism; the first lie of limitation; finity; the first claim that

there is an opposite of Spirit, or Good, termed matter, or evil; the first authority that error exists as fact, instead of fable; the first claim that sin, sickness, and death are the realities of Life.

The Serpent was the first creature to claim that Being, God, is not Omnipotent, and that there is another power, named Evil, that is as real and eternal as Good, or God.

Sheep. Innocence; inoffensiveness; those who follow their leader.

Shem (Noah's son). A personal belief; kindly affection; Love rebuking error; reproof of sensualism.

Spirit. Divine Substance; Mind; Principle; all that is good; God; that only which is perfect, infinite, everlasting; omnipresence and omnipotence.

Spirits. Mortal beliefs; mortal men and women; supposed intelligences, or gods; the opposites of God; errors; hallucinations.

Sun. The symbol of Soul governing man, — of Truth, reflecting Life and Intelligence.

Sword. The idea of Truth; two-edged justice; revenge; anger.

Tares. Mortality; error; sin; sickness; death.

Temple. Body; the idea of Life, Substance, and Intelligence; the superstructure of Truth; the shrine of

affection; a material belief, where thoughts congregate to worship a personal Deity.

THUMMIM. Perfection; the eternal demand of Divine Science.

The Urim and Thummin, which were to be on Aaron's breast when he went before Jehovah, were holiness, and purification of thought and being, which alone can fit us for the spiritual office of teaching. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.)

TIME. Moral measurements; limits, in which are summed up all human acts, thoughts, beliefs, opinions, knowledge; matter; error; that which begins before, and continues after, what is termed death, until the mortal disappears, and spiritual perfection appears.

TITHE. Contribution; tenth part; homage; gratitude; a sacrifice to the gods.

UNCLEANLINESS. Impure thoughts; error; sin.

UNGODLINESS. Opposition to the Divine Principle, and its spiritual idea.

UNKNOWN. That which spiritual sense alone comprehends, and which is unknown to the material senses.

Paganism and Agnosticism may define Deity as "the Great Unknowable;" but Christian Science brings God much nearer to man, and makes Him better known as the All-in-All, forever near.

Paul saw in Athens an altar dedicated "to the unknown god." Referring to it he said to the Athenians: "Whom therefore ye ignorantly worship, Him declare I unto you." (Acts xvii. 23.)

URIM. Light.

The Rabbins believed that the stones in the breastplate of the high-priest had supernatural illumination; but Christian Science reveals Spirit, not matter, as the illuminator of all. The illuminations of Science give us a sense of the nothingness of error; and they show the spiritual inspiration of Love and Truth to be the only fit preparation for admission to the presence and power of the Most High.

VALLEY. Depression; meekness; darkness.

"Though I walk through the valley of the shadow of death, I will fear no evil." (Ps. xxiii. 4.)

Though the way is dark in mortal sense, Divine Life and Truth destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Science, contradicting sense, makes the valley bud and blossom, and causes darkness and doubt to disappear.

VEIL. A cover; concealment; hiding; hypocrisy.

The Jewish women wore veils over their faces, in token of reverence and submission, and in accordance with Pharisaical notions.

The Judaic religion consisted mostly of rites and ceremonies. The motives and affections of a man were of little account, if only he appeared unto men to fast. The great Nazarene, as meek as he was mighty, rebuked

the hypocrisy which made long petitions for blessings on material methods, but cloaked the crime, latent in thought, which was ready to spring into action, and crucify God's anointed. The martyrdom of Jesus was the culminating sin of Pharisaism. It rent the veil of the Temple, revealed the false foundations and superstructures of superficial religion, tore from bigotry and superstition their coverings, and opened the sepulchre with Divine Science, — Immortality, Truth, and Love.

Wilderness. Loneliness; doubt; darkness; spontaneity of thought and idea; the vestibule wherein a material sense of things disappears, and spiritual sense unfolds the great facts of being.

Will. The motive-power of error; belief; animal magnetism; the might and wisdom of God.

"For this is the will of God." (1 Thess. iv. 3.)

Human Will, being a quality of so-called mortal mind, is a wrong-doer; hence it should not be named God, Mind, or one of His qualities.

Wind. A simple idea of Intelligence, indicating the might of Omnipotence; the movements of God's spiritual government, encompassing all things, and coming from the four corners of the earth; destruction; anger; mortal passions.

Wine. Inspiration; understanding; error; a belief that Spirit is in matter; temptation; passion.

Year. A solar measurement of time; mortality and immortality.

"One day with the Lord is as a thousand years." (2 Peter ii. 8.)

One moment of divine consciousness, or the spiritual understanding of Life and Love, would prolong the longevity of mortals a thousand years. This exalted view, continued and retained when the Science of Being is understood, would bridge over, with Life discerned spiritually, the interval of Death; and man would be in the full consciousness of his immortality and eternal harmony, where sin, sickness, and death are unknown. Time is a mortal thought, whose divisor is the solar year. Eternity is God's measurement of Soul-filled years.

You. A personal and material belief; finity; mortality; error.

Zeal. The reflected animation of Life, Truth, and Love; blind enthusiasm; mortal will.

Zion. Spiritual foundation and superstructure; inspiration; spiritual strength; emptiness; unfaithfulness; desolation.

INDEX.

In a book of this character, on nearly every page are allusions to God, Mind, Spirit, Substance, Intelligence, Soul, Matter, Sin, Sickness, Death, Healing, Science, Christianity, Belief, Error, Evil. In this Index, therefore, only the chief references are given under these general heads, the minor allusions being placed under their appropriate subordinate heads.

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